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FACTORS ENTERING INTO THE DEVELOPMENT OF A SOCIAL AND ECONOMIC CONSCIOUSNESS IN THE RELIGIOUS LIFE OF YOUNG PEOPLE

* * *

A Psychological and Experimental Study

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A.B., College of the Pacific, 1933

THESIS

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FOREWORD

This study arose out of a conviction--a conviction that in the efforts of the Church to bring about the creation of a new society there must be definite attention given to the creation of new individuals to bring in the new society. The problem as stated in the title was felt to be the basic one facing the Church today and for this reason was very boldly--though perhaps not wisely--attacked.

Because of the immensity of the problem this thesis may seem to be unwieldly and not fully integrated--a criticism however which may be compensated by the fact that the study has amply repaid the author in the broadening of vision in many fields of educational experience.

Perhaps the study has taken the approach of a "scientific attitude" in too limited a sense. There has been no real treatment of the dynamic spiritual approach, the heart-warming experience which ultimately is that undefinable and immeasurable something that seems to make all the difference between religious persons and those who are not. In spite of this lack however the clarification of the educational principles and analyses has been both an inspiration and of immense value to the one undertaking the study.

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CHAPTER I

INTRODUCTION

The present age is regarded by many as being one of those periods of history in which the strain of change is wreaking havoc with age-old institutions, with long established forms of thought and action, and with all phases of living. "The old order changeth yielding place to new" is the maxim which could be appropriately applied to our present age as it struggles in the throes of giving birth to a new world.

There is no doubt that a new world is inevitable. It will come sooner or later with a greater or less amount of human suffering and loss of human values. The problem is, in just what form will this new world be, how much of the past values can be conserved and to what degree can individuals and institutions guide this change into the highest and the best?

The strain upon society today arises mainly from the fact that our ability and knowledge in the material, mechanical, and physical side of life has grown far beyond the power our society has developed in the adjustment of human relationships. One of the pressing needs of

society is that of creating a greater science and art of living together. It is into this field where the greatest talent and leadership is needed today, this field of social relationships where the focal point of the present change is crying for attention.

Among the many needs of society today one stands foremost. There must be developed a greater ability in the control of our immense resources so that our potential capacity to produce wealth far above anything ever dreamed of in the past may be brought into realization. The vast inequalities produced by the present situation have caused, and increasingly are causing, class and international struggles. The economic basis of all life is an obvious matter, since difficulties within it lead to difficulties and retardation in all aspects of human living. The unrest at the present time in Manchuria, in Ethiopia, and in Europe is caused in large part by the failure of our total society to adjust the world's economic resources among the various powers.[1] The fear of war that hangs over Europe today finds a long history in the past and it owes its origin and its continuation largely because of the need of nations for economic security.

The economic need of society today is only one of

the many needs which could be analyzed and listed. But it is by far one of the most important provided it is not interpreted in anything but its broadest sense. In a way it is impossible to distinguish between the economic need and other needs, for example, the need for adequate education. The solution of the economic problem is related with the solution of a vast number of other problems in life.

The social currents of the day, the vast surging of the masses, and the impulses of humanity cannot be distinguished from the needs of the individual. Although all group activity is dependent on the wants of the individual, in turn these very wants are largely shaped by the group. The two can be looked upon as aspects of the same entity, mankind. They act and react one upon the other until all distinction is lost.

The individual, therefore, is a social creature; he is compelled to be, since man is dependent on others for almost the first one-third of his life. Without the influence of the group, the heritage of the past, and the support of the present, the individual could not exist. His personality is largely determined by the social influences which come into his life. Some religious leaders

and others go as far as saying that his personality is to be identified completely with his social relationships.[2] But there are certain biological bases for all human activity and in this light the individual may also be studied.

When the individual sees standards to which he has long held swept away in a moment, when he sees institutions in which his ancestors and himself long found expression and security crumble before his very eyes, when he finds arising strange customs, new modes of thinking, attitudes and ideas quite foreign to his past experience, life for him loses meaning. For it is in these things that life has been expressed and their destruction leads to the crumpling-up of life itself.[3] The individual gropes for those values which can have meaning for him and failing to find them is indeed a lost individual.

Alfred N. Whitehead has said,[4]

> Our Sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education are derived from the age of Plato in the fifth century before Christ to the end of the last century. The whole of this tradition is warped by the vicious assumption that each generation will live substantially amid the conditions governing the lives of its fathers and will transmit those conditions to mold with equal force the lives of its children. We are living in the first period of human history for which this assumption is false.

For the youth who have entered with hopeful expectant eyes into the world of today there is a confusion, a lack of orientation. Youth grasps at whatever seems to be gold becoming disillusioned when it is discovered to be nothing but superficial glitter. The widespread cynicism and materialism is one of the evils confronting the progress of civilization.

In the United States today youth finds a land offering an abundance of wealth but few means for obtaining it. It finds a society where men are fired at forty. where jobs are more scarce and less secure. It finds false standards, hypocritical teachings, and inconsistencies everywhere. There exists little opportunity to establish economic security. Marriage is postponed to a late age in life with consequent psychological strains. And after marriage conditions do not permit the creation of a normal family.[5] In short youth today finds itself an unwanted generation.

That the place of youth is extremely important is recognized by the present administration which has made attempts to remedy the problem in part. But the situation is hardly alleviated. Mr. Aubrey Williams, Deputy WPA administrator has said that there are between three and five million young people from 16 to 25 who are, to quote

him, "wholly unoccupied." There are other estimates that 8,000,000 young people are idle. Surveys have revealed that there is a large proportion of our youth today anywhere from one-third to 90% varying with the type of vocation, who have been unable to find work. Reliable estimates say that there are over 100,000 youth transients travelling without any destination, hitchhiking, and riding the freight cars over the country. There are known to be 3,000,000 youth on relief.

With young people in such a condition of life, wandering aimlessly about, or finding the lack of any meaning, thrill, or adventure in life, the possibility of war looms large. For war will bring these things youth is seeking which are so tragically lacking during peace time. To avoid the possibility of war one essential thing is to provide, using William James' phrase, a "moral equivalent." The youth movements in Europe are sufficient testimony to the fact that a Cause has immense power to sweep youth into a sense of consecrated devotion even though sometimes the ends, as in the case of Germany and Italy, may not be the highest. This is one need which must be fulfilled.

> "The machinery necessary to rebuild a national esprit de corps to electrify our young people with a purpose, the basis of this morale, involves two things. (1) The historic ideals of this country must be restated in terms charged with new meaning by the conditions that prevail today. (2) Education such as will assure an understanding and support of these national goals by the people.
>
> Many European countries have long required a period of military training of their young men to prepare them to carry out their country's purpose. Now the needs for a national esprit de corps is greater than ever before, but it demands not military training but social and civic training. Our young men and women, old ones too for that matter, need to dedicate themselves as patriotically to the struggle to save our democratic plan of life from the forces that threaten it as ever young men dedicated themselves to national conquest or to national defense. This is the real job of the schools, the colleges, the adult educational agencies."[6]

Religion today finds itself in a position never met with before in history. In the past religions have been persecuted only in favor of some other religion. Nowadays religion as such is under fire. In many parts of the world its institutions have been crushed and its propagation forbidden. In Russia the masses turned against these bulwarks of the old order; today in the U.S.S.R. institutionalized Christianity is dead. In Mexico precisely the same thing has been occurring with increasing force. In Spain recent reports tell of similar happenings. However, in all of these cases institutionalized religion has been

supplanted by a power which is certainly nothing but another religion, though not nominally accepted as such.

We have glanced briefly at three aspects of our society today, the social group at large, the individual, the institutionalized religion. That these three have a very vital interrelationship is a fact accepted by most religious leaders. In attempting to deal with these problems one's first concern might be to save religion from the chaos and then to utilize it in the solution of the other two fields of difficulty. The fallacy in this proposal is easily seen. It is because religion has been trying to perpetuate itself and so has been failing to meet human need that it is being swept away in many countries and being replaced by something more practical and dynamic, something which really contributes to the felt needs of man. Thus the church is here just another example of the fact that when an institution fails to meet human need it will pass out of existence. There is a strong possibility that the church will be the next to join the already long list of such institutions.

The obvious solution comes to our minds. The church if it is to survive must devote its energies to the meeting of human need. If it does this at all successfully it

will have little to fear about being destroyed. It must first concern itself about the meeting of the needs of the individual and society. In this way it will find that its vitality has increased, that with an objective interest outside of itself it has come to a greater growth. It will find the eternal truth in the saying of Jesus, "Whosoever loseth his life for my sake shall find it."

That the church and institutionalized religion at large is emerging from a stage considerably behind the times is the opinion of many religious leaders today. The church however is even yet much too concerned with the perpetuation of a theology, symbols, terminology, beliefs, practices, all of which were suitable only for generations of past centuries. The church has in too many ways failed to reinterpret all its basic principles and to modify its cultus in the light of present day needs. The opinion, widespread among the working classes of the world, is that the church is perpetuating a dead hand of the past, that it is preserving the status quo and retarding change.

Although the church has in many respects modified the ancient outworn aspects of its theology, it has carried over the individualistic idea of salvation into the

economic and social areas of life. It has thus lessened its individualistic emphasis on the personal reward of a future life, but it has in its conception of the present life, preserved the individualistic idea so long inherent in society. It has emphasized personal financial success, and has catered too much to the higher classes in the objectives and methods it has followed.

Yet there are many indications that religion has turned its face toward the pressing needs of the day. Religious leaders have suddenly arisen within the past third of a century moulding the institution of the church, shaping its ideals and objectives, and creating new ideas and new approaches. The church has learned to evaluate its fundamentals in the light of science. It has come to understand Jesus infinitely better than ever before. It has developed a philosophy wholly consistent with the knowledge of the day. Through the acceptance and utilization of the scientific method the church is being able more successfully to achieve its objectives. Through an appreciation of other religions and other philosophies of life the church is broadening and deepening its own outlook on life. And in all this it is bringing about greater meaning for those living in this complex swiftly moving age.

The church, moreover, has seen the needs of people today and it is beginning to meet these needs more effectively. It has become aware of the needs of youth in the strain of a changing culture and a social order. It has seen the need for a concerted effort to abolish war. It has made definite attempts to bring to the world a message of social reconstruction. It has attempted to interpret its message in terms of the new age into which we are moving. It has endeavored to give men a new motive for life--an incentive that is greater than self interest, an incentive which takes in all humanity. It has become definitely interested in economic reconstruction and today is beginning to be active in the establishment of such a society as will meet more effectively the needs of mankind. All this the church is gradually beginning to see and to carry out into action. And in all this the church is seeing the challenge of Jesus to our present age, that of placing first the supreme worth, human life and personality. It is because of this realization of a new dynamic within an old message, that the fires of enthusiasm are smouldering in the church today ready to be kindled into a flame which will sweep the country.

> "Our society today awaits a new integration of knowledge, aspiration and human purpose which will take into account the findings of science, the theory of evolution, the advance of technology, the fact of material abundance, and the growing power of the laboring classes as well as the influences of great spiritual leaders. Until such integration is forthcoming, the present condition of moral chaos is likely to continue and the more fundamental problems of character education will defy solution. Whether this is the task of the church or some other agency we cannot say today; but it would seem to be a task that is essentially religious in nature."[7]

The church is responding to this challenge and is now reaching out in an effort to find materials, methods, and resources which it can use in its work. Here it is that the problem arises. If the church is to bring individual salvation as well as social salvation there must be definite tools by which the church can further its objectives. It is this task which is engaging the attention of the religious leaders today. As one of the most widely accepted of these tools today is education--in a sense education is not only the tool but the aim--it is for this reason that religious education has sprung into such prominence in the past few years.

The leaders in religious education have been following very closely the newer developments in the educational field. They have adopted an attitude of openmindedness to

all educational procedures. Immense strides have been taken along these lines within the past few years. And although by far the vast number of our churches are as yet unawakened to the need for new objectives and methods, nevertheless a step towards improvement has been taken.

But there exist in religious education a great many unanalyzed techniques and processes. The changing interests of religion have thrown religious education into newer fields, with new objectives, and consequently strange methods. In trying to work toward these new objectives with the tools it has had, religious education has become concerned with a study of the nature of the methods it has been using, the effectiveness of these methods, and the construction of better ones. Research into these fields is urgently needed today.

One of the most recently recognized objectives of religious education arises out of the social challenge of which religion has become aware; this is the need for the betterment of human life through the reconstruction of society. Religious Education finds itself facing the task of educating people to both an interest in and an ability for meeting human need, that is, Religious Education is concerned with the task of developing in people a 'social

consciousness.' The term 'social consciousness' may be used to imply that awareness of the nature of social problems combined with a predisposition to act in ways which will lead to the solution of these problems. The term therefore is of necessity very broad. It includes such problems as race prejudice, alcohol, international conflict, economic reconstruction, home relationships, in fact, any problem which is primarily social. This social consciousness is of course a necessary aspect of Christian personality being merely a broadening or a complete carrying out of the unselfish spirit which the church has traditionally held. It is a necessary development from the emphasis on the social gospel which has arisen in recent years.

We have just glanced at the fact that the economic problem is the most fundamental and important one today. It is being increasingly recognized that the solution of other problems necessitates the satisfactory solution of our economic difficulty and it is at this particular need that the church should direct much of its energies.

We therefore may speak in terms of an 'economic consciousness' which is simply a social conscicusness applied particularly to the need for economic reconstruction.[8]

It is with the development in individuals of an economic consciousness that this thesis is particularly concerned, that is, the creation of an awareness in individuals of the nature of the economic problem combined with a predisposition to act in ways which will lead to economic reconstruction.

It is obvious that the general principles underlying the development of a social consciousness are the same as those underlying all human growth. And further, the more specific principles which underlie the development of a social consciousness apply in the development of an economic consciousness. The particular processes creating an interest in the economic aspect of the social consciousness will not be applicable as such to the larger whole; one may readily see the similarity of such processes with those experiences involved in the creation of interest in other aspects of the social consciousness. Essentially, however, the psychological part of this study will be concerned with the total social consciousness although particular references and illustrations may refer to the economic problem.

In relation to this problem of the development of a social consciousness we find that there exists a great deal

of research in many closely related fields. There exists a tremendous fund of material in the general fields of psychology and education bringing to light the nature of the educative process, the principles of learning, and the biological bases for growth and learning.

There is also much information in the recently developed field of Social Psychology. Vast new conceptions of the nature of man and his growth have been opened up through this investigation of the social make-up of man. There has not been as yet the large amount of analytical and expermental research as is found in psychology proper but the field is receiving increased attention.

The whole realm of Character Education has received great interest in the past few years. This interest has been heightened with the work of certain psychologists in a definitely scientifically acceptable way. There is much in this field which is very pertinent to our problem of the development of an economic consciousness.

There has been considerable material written on Religious Psychology which, although it is not as scientific as is desirable, will be of value to this study. The thesis is concerned with the development of an economic consciousness in the religious life of young people and

thus the field of Religious Psychology must be utilized for information pertinent in a religious way. This field by its very nature is an extremely difficult field with which to deal in a scientific way (using the word scientific in its broader sense)--in fact some feel that this can never be done. Yet there have been many investigations into the religious realms of human experience and it is certain that this field can be drawn upon with valuable results.

Underlying all these fields in our approach to the problem is first of all the Philosophy of Religion which would naturally make a difference to the general nature of the study. The position taken in this thesis in regard to the nature of religion is the functional viewpoint. An effort will be made to investigate the religious nature of the experiences involved in terms of the approach used by Henry Wieman. The definition of religion which he uses is adopted and will be restated in a later chapter.

The second basic factor is the realm of Social Ethics. In this respect the paper ceases to be merely a descriptive exposition of certain developments of experience; the nature of the desirable modes of conduct will be assumed continually particularly in the latter part of the paper.

And in this respect this paper is more than a scientific analysis; it is hoped that it will lead to a constructive theory and practice of certain educational processes to be utilized in the religious education program of the church.

The last field which we will utilize is the field of Religious Education where a large amount of material has been made available, some of which has been taken from the other fields mentioned. There is also considerable information relating to techniques and methods found of value within Religious Education itself. No program for the development of an economic consciousness is intended as part of the work of this study. As was mentioned before it is hoped however that this study will lead to the development of such a program.

Regarding the specific field, the development of a social consciousness, one finds that as yet very little research and investigation has been done. Considerable material has been written relating to this field on the basis of psychological principles but as yet there has been a woeful lack of direct experimentation. Within the past few years the interest and the work in this field has rapidly increased. This has been due in part to the growing realization of the importance of attitudes in

education.

There are several reasons why this field has not been investigated before. (1) The intense need for information on this field has just lately arisen, due to developments in the economic and social world. (2) The appreciation of the immense part of emotions in human behaviour has not been very great until recently. (3) The field has not had any adequate means of measurement and so has been dealt with in 'philosophical' methods on the basis of trial and error activities. The measurement of attitudes and interests is as yet limited to the use of unwieldy measuring instruments of doubtful accuracy. (4) In its relation to religion this field by its very nature involves the religious emotional element, an exact analysis of which has not been carried out.

It may thus seem a rather foolhardy thing to attempt to plunge into a field such as this without any adequate training, without adequate tools, and without adequate resources. It is realized that perhaps very little that is original might be done under such circumstances, and that nothing of any value may be revealed. However such a study will prove to be of immense value to the person engaged in it, first, in the enlargement of knowledge and viewpoint

it brings, second, in the practice and experience obtained in the carrying-out of research along such psychological and experimental lines.

But then again in Religious Education some definite attempts must be made in this field to determine, in so far as it is possible with the limited resources, whatever can be learned. The times do not wait for education to catch up on its techniques. There must be action in our religious education program on the basis of what we happen to know. In this way the study is entirely different from a purely scientific one, that is merely a search for truth. It is an effort, first, to find workable tools and techniques by which present day emergencies may be successfully met, and, secondly, to add to the more permanent human values through discovery of educational truths.

> "The hour is at crisis. The millions wait. The great surge of striving masses may come at any time. It may come swiftly. Better if it come slowly. There is a tenuous chance that it may not come at all. But it is imminent. It may start with a trickle. It may come like a flood. No man can say. But we know the times are full."[9]

We must then be able to utilize our processes of education so as to bring about change with the greatest conservation of values possible. The task is formidable, the odds are high against us, but there lies the way.

Summary. In this chapter we have glanced briefly at the emergency existing in the social and economic world today. We have reviewed some of the basic needs of society and have adopted the view that the economic problem is the most important and the most farreaching. The way out is to bring people to an economic consciousness--to the place where they will be able to meet with the economic problem. And in this task the church should find her part.

The nature of the study is twofold, an analysis of the psychological factors involved plus an analysis of the experiences in the religious life of young people which bring about an economic consciousness.

For the study it was noticed that several fields would be drawn upon, psychology, education, social psychology, character education, religious psychology, philosophy of religion, social ethics, religious education, as well as the work done within the specific field itself. It was noticed that such a study would be tremendously crippled because of inadequate resources but that its execution in spite of these difficulties was an urgent need.

An investigation regarding the development of an economic consciousness must take up a study of the elements

of an economic consciousness, such as interests, attitudes, ideas, in short the tendencies to certain behaviour. The study of such factors leads us into certain aspects of the field of psychology proper. We will gain most by taking up a brief sketch of the relations between those factors inherited by a person and those from the environment causing change and development. We will attempt to bring out the basic principles of human development because these same principles also apply to the growth of such a complex thing as an economic consciousness.

PART ONE

***

THE PSYCHOLOGICAL BASIS

CHAPTER II

HUMAN NATURE AND ITS GROWTH

Until recently a large part of human behaviour was much too often explained by the phrase "It's human nature." The emphasis has rightly shifted in recent years to the importance of environment. But the questions still arise: What is inherited and what is original human nature? What is learned? What things can't be changed in people? A concept of this field of approach must be gained before an adequate understanding of the nature and extent of the development of an economic consciousness can be gained.

A baby a few days old is found to exhibit certain responses to stimuli which it has had no opportunity to learn. All psychologiest agree that there are a number of such unlearned responses present in the organism at birth, i.e. innate. Examples of this might be the response of anger when the baby's arms are held at its sides, the response of fear when it is suddenly dropped, or the response of the motor reflexes.

The point of issue among psychologists is whether there are perhaps not inherited reaction patterns more complex and numerous than these simple unlearned responses.

The concept of instincts has long been a favorite theory. By this explanation a great part of human behaviour was attributed to the existence in the individual at birth of certain sets of responses, certain inherited patterns of conduct. These instincts were considered to be both numerous and diverse in nature. Thus there was considered to be a gregarious instinct, an acquisitive instinct, a maternal instinct, a social instinct, as well as a sex instinct and so forth. This theory has now been largely abandoned by most psychologists. It is however today championed by one of the foremost psychologists. MacDougall, who is somewhat alone in his position, still maintains the existence of a large number of such instincts.

The behaviourist theory which has come into prominence of late years explains human behaviour without the use of any of these inherited instincts. The behaviourists accept the existence of a few select unlearned responses. From these he feels that through the process of conditioning or associative learning other responses are built up. No other qualities are ascribed to the organism as the source of its driving power. The sex drive for example is a highly complex set of reaction patterns. From such responses other reaction patterns are produced

resulting in the complex creation of a large number of specific habits, all of which go to make up and explain human behaviour. Through this theory the mechanistic principle is carried to its extreme. Consciousness and such experience are merely reflections of a mechanical process which goes on as a part of deterministic movement.

The behaviourist theory would then limit all human growth to the creation of specific habits. The sum total of these is personality, or character. There is no place for the influence of ideas or feeling as being of any influence in determining conduct. Ideals and purposes are thus meaningless. But character and personality are more than the sum of conditioned responses. And yet in rejecting the Behaviourist theory we must realize that it does emphasize and bring to our attention extremely important points, first, that emotional and ideational conditioning make up a large part of growth in life, second, that specific habits play a very important part in all aspects of life.

Instead of having to accept either the instinct theory or the Behaviourist we may adopt for the purposes of this study the one most generally held as far as the principles go. This may be stated in the following way. There exist

in addition to these few select unlearned responses certain general tendencies to action, certain impulses. These impulses are not in any sense as definite as the instincts; they are merely impulses to certain types of behaviour. These drives as they are usually called constitute the basis of all human activity. Their satisfaction brings about a pleasurable feeling.[1]

Besides these unlearned responses and drives there exist also the emotions, three of which are distinctly in evidence at birth, anger, fear, and love. Just what these are in nature and their function and place in human behaviour is another point of wide disagreement.[2]

These different factors constitute the "stuff" out of which psychological human nature is developed. There exist some other points about which still less is known. Certain general tendencies in makeup such as musical talent, intelligence, or temperament are to be mentioned. These however are very general and cannot as yet be satisfactorily explained.

Passing from this sketch of human nature at birth to get a brief picture of human development we may combine our idea of drives with Behaviouristic concept of conditioned response. Stimuli from the environment as well as the drives from within cause a response by the organism. The

response is repeated if it results in satisfaction and discontinued if it continually leads to dissatisfaction; habits are thus formed. There is thus a continual growth of these habits, a reconditioning and a resulting greater complexity.[3]

We have very inadequately given a glance at something of the nature of the growth of the individual from innate human nature. Let us get a picture of the learning process, the principles of growth. The physiological unit of learning is the SR bond. This is simply the process by which to a certain stimulus a response is conditioned. The psychological unit of learning is much the same; it is the event by which a situation (any external stimulus or group of stimuli or stimulus within the organism resulting for example from a drive) is led to always produce a certain response (motor, ideational, or emotional) on the part of the organism. This response in turn may provide part of another situation.

All learning and growth develop from these simple SR bonds. Through the utilization of SR bonds already in existence there are established a large number of such connections increasing in complexity. The original simple stimulus for the production of a response becomes greatly complicated. In fact, in nearly all of the behaviour in daily

life the situations are highly complex resulting in equally complex responses, such as for instance in driving a car, or working a problem in cubic equations. Naturally in such cases both situation and response are never exactly the same.

The establishment of SR bonds is the basis of habit. When a certain situation invariably produces a certain response a habit has been evolved. The behaviourists say that habits constitute the total explanation of behaviour. In any case it is certain that they are indeed of major importance in living.

There are three major fields in which learning takes place, that is in which SR bonds are established or in which habits are formed. We cannot separate these fields in life because they are closely intertwined and interconnected.

First, Motor learning. This is perhaps the earliest and most easily tested aspect of learning. The simplest form of motor response is in the knee jerk reflex. This response ranges to exceedingly complex types of motor habits such as flying a plane or playing a piano. Motor learning is the most permanent type of learning.

Second, Ideational learning. Mental activity is of extreme value in that it supplants through mental trial and

error a great deal of wasteful motor activity. The principles underlying mental learning are exactly the same as those involved in motor learning.

Third, Emotional learning. For some time it was felt that emotions were just certain phenomena of the human organism with which nothing could be done. That they could be changed purposively was doubted. However, it has been found that since emotions consist of a response of the organism to some particular stimulus the principles apply here equally well. It has been found that emotional responses may be conditioned to a very wide extent. The simplest form of this emotional conditioning is illustrated in the following experiment, often repeated and thoroughly confirmed from many sources.

A small child with the universal innate fear response for a loud sound was given a rabbit every day to play with, and soon became very fond of the rabbit. One day as the child reached out to touch the rabbit a gong was struck behind the child. The fear response was evoked and it was discovered that the emotional conditioning was so great that now the child exhibited fear on merely seeing the rabbit at a distance. Furthermore any kind of material looking like white fur produced the same response. To recondition the emotional response the following method was utilized.

the rabbit closer to the child finally the stage was reached where the child would handle the rabbit with the greatest affection. In fact it became so that the child would not eat his meal unless the rabbit were present.

This one illustration shows us how completely emotional conditioning can be introduced illustrating that emotions, when the situation can be controlled, follow the same principles of learning as the other realms. It is with the fields of ideational and emotional learning which this thesis will be largely concerned.

What then are the Laws of Learning, the principles by which the habit forming process is carried on? We will list five of the generally accepted ones.

(1) The Law of Contiguity. This is perhaps the most fundamental and clearly established of the laws. It may be stated in this way: Experiences which have been registered together become associated and tend afterward to persist in the original relations. It is thus that the experience with the rabbit and fear at the same time caused a similar relation to exist later on.

(2) The Law of Exercise or Use. This has been much emphasized, e.g. in memory work and so forth. In the rabbit-child experiment it was illustrated by the overcoming of the fear response by a love response through daily

repetition of the sight of the rabbit. There is some doubt that this is entirely true however as for instance Lashley points out that there are several criticisms one can make of it,[4] one being the phenomenon of "going stale" on an oft repeated assignment.

(3) The Law of Effect. This in essence says that the response will be better learned if accompanied by pleasure, while the response will be avoided if it is accompanied by displeasure. It is here that the problem of motivation as taken up in a later chapter enteres in.

(4) The Law of Readiness. This principle simply says that an organism will learn better if it is "ready" to learn, if the organism's set is favorable toward learning, or in other words if the child wants to learn. This will be dealt with a great deal indirectly in a following chapter.

(5) The Law of Intensity or Vividness. This says that any intense or vivid experience will create more learning than a less intense one. This applies almost as widely as the Law of Contiguity. It is certain that teachers have found that one lesson of active attention on the part of the pupil produces more learning than many perfunctory lessons. Certainly we would not have to use so much repetition and drill if we could make the learning experiences

more vivid. The illustration of the rabbit-child experiment shows how just one vivid experience of fear was enough to bring about a fear response not only to the rabbit but to all similar objects. On the other hand several experiences where the pleasure emotion was less strong were required to recondition the response.

It will be essential to keep these laws of learning in mind for they form the psychological basis for the development of all learning, including emotional learning and change of attitudes which we will take up in a later chapter.

One more point in regard to learning must be made. Learning is very specific. That is, if we have given an SR bond where the situation S produces the response R, another situation S' will produce R only if S and S' are quite similar or have large elements of similarity. Further the stronger the SR bond the less similar do S and S' need to be for S' alone to produce R. In the child-rabbit experiment the rabbit-stimulus fear-response bond was very strong for even white ermine and cotton produced the fear response.

This means that if we train children to be polite to their parents in the home that is no particular reason for assuming that they will be polite to friends of theirs at

a school picnic where the situation obviously has many elements of dissimilarity. Or if we train children to be honest with money, honesty in handling property may or may not result much less honesty in speech. Or again, if we train young people to be interested in issues regarding tariff and free trade, this interest need not carry over into issues of economic abundance and scarcity.

Thus in regard to general modes of behaviour a code of conduct is hard to establish. We can establish a generalized habit only if we bring about many situations, S_1, S_2, S_3, ... each producing a response R. It is then that we can finally say that we have a generalized behaviour pattern. The reason for this is obvious enough in that any situation, S', would undoubtedly have a much larger chance of having elements similar to any one of many situations than to a particular one. Hence in the development of honesty, we must bring about a wide variety of experiences of all types before we can be reasonably sure the individual will be honest in most of the ordinary occurrences of life. Although some psychologists do not give place to this possibility, the mind is capable to considerable extent of determining similarities of experience and thus generalizing a mode of conduct with a small number of experiences.

Naturally in reducing the complex organization of personality and character into such a few simple factors there appears little in common between this discussion and one dealing with mature learning. But these factors are fundamental and do play a vital part in complex life. Bower[5] says that, "In the highest orders of personality these physical elements, impulses, habits, attitudes, and ideas are subjected to criticism, are organized through the subordination of secondary elements to dominant elements, are integrated into a consistent whole." We will come to a greater discussion of this development later in this paper.

Summary. In this chapter we have glanced over briefly some of the basic elements in human nature which are inherited. The position was taken that the human organism, in addition to certain unlearned responses, was endowed with "drives," certain general tendencies to action. The principles of development of these elements of human nature were analyzed and summarized into five laws, Contiguity, Exercise, Effect, Readiness, Intensity. It was noticed that all learning was to a certain extent quite specific and that "generalization" occurs if a large number of specific situations are encountered or if relationships are perceived.

We have discussed human nature thus far from an individualistic standpoint. But this approach alone would lead to a warped conception of personality and character and a dwarfed idea of the social consciousness. We must therefore take up the social aspects of human nature and human development which are equally important.

CHAPTER III

THE SOCIAL ASPECT OF HUMAN NATURE

So far we have dealt with the inherited nature of the individual and its development. We have seen the great plasticity of innate human nature and the tremendous importance of the environment in the moulding of the vast potentialities of the human makeup. For the improvement of human society through the change of innate nature we may leave the task to those in the field of Eugenics. Education is primarily concerned with dealing with the stimuli, the situations, the total environment which influence the growth of human nature. By far the most important and powerful aspects of our environment in the shaping of codes of conduct, of ways of living, or of a social consciousness, comes from the group, from society at large.

It is entirely one-sided and warping to attempt to explain the behaviour of individuals solely on the basis of habits and drives conditioned by external stimuli, unless one realizes that these external stimuli are in large measure moulded into forces which do not treat the individual as an entity separated from the rest of the

world but as a member of a group.[1] It may however be valuable to treat the individual in the individualistic approach when one is dealing in fields such as motor or skill learning. This hardly applies when dealing with conduct in relation to others, where socialization of the individual is of first concern.

The development of an economic consciousness is vitally related to these social aspects of the individual. In dealing with it we need to know not just how he thinks or reacts but what he thinks and to what he reacts. These ideas, attitudes, and habits are in a large measure individual counterparts of the social world outside.

Man is a social being. He is forced to be so whether he wants to or not. From the instant of birth the powerful influences of the culture pattern begin their moulding process. The influences of the past hundreds and thousands of years of society immediately play upon the individual's life. The influence of the total social world, of large sections of humanity, of communities, of smaller groups, of the family, all in an interrelated mass mould the individual, and mould him surely and effectively into a certain general type.

And this vast "social heritage" finds its roots away back in the past. Each succeeding generation has contributed

relatively very little to this immense culture pattern. Although this pattern arose largely out of the demand for human need and although it fulfills this need to an extent of which we are perhaps not wholly conscious, nevertheless there exist in this culture many things which have outgrown their usefulness and are retained only through the resistance which is offered to any change, it being much easier for a generation to fit into the established pattern than any other.

This social heritage of the individual operates on his life so completely and constantly that it is extremely difficult to distinguish it from original innate nature. It is because this social heritage has been analyzed and taken into account that we have been able to see that man is much more plastic than was originally supposed. We hear less and less the phrase "It's human nature," and many impulses such as the tendency to fight are being analyzed into less specific tendencies. This is one hopeful point in the outlook for education for with a more complete and constructive change of the environment, or of this social heritage, the type of person which could be developed is probably far beyond the realms imagined possible today.

This total culture pattern consists of the social customs, practices, skills, symbols, stereotypes, beliefs,

institutions, sentiments. The individual is influenced more or less entirely in language, food habits, manner of dress, economic activities, his habits of thought, his outlook on life, his aesthetic tastes, his standards of moral conduct--although there may be greater freedom in some of these last mentioned from the total social heritage.

Folkways and mores are certain customs or social forms which are accepted by society. Although these vary greatly over the world there are some similarities. Some of these forms such as table manners are merely descriptive and the breaking of them involves only certain loss of respect or ostracization by the group. But others are regarded as moral and offenders are liable to punishment such as in the case of stealing. That there is continuous shifting between these two classifications is quite obvious. For example, several years ago to advocate violent overthrow of the government would not have caused much more than ostracism. It is now in many states an offense punishable by a term in the penitentiary.

It is against the useless and detrimental parts of this great legacy, usually unconsciously accepted, that new forms of thought and action must pit themselves. The development of a social consciousness involves the creation of new ideas, new patterns of conduct which of

necessity in many places conflict with these mores and folkways. And the development of a social consciousness is all the more difficult because of this conflict which often results for the non-conformist in social and physical suffering and even death, as our long list of martyrs will show.

And yet this social heritage in times of changing needs undergoes, although belatedly, considerable change itself. One of the noticeable changes occurring today in the range of human needs is the increasing integration of our society through communication and transportation. Still, although the need for a new code of conduct is evident, the age-old code of individualism lingers on. We will deal more with these influences in society which affect the development of an economic consciousness in a later chapter.

Although the individual lives in a world where the total influence of humanity in the past is operative and where the total mass of people today is everywhere influential and where the potentialities of future groups are in evidence, yet he is controlled also by groups more limited in scope, groups including only a small section of humanity today, groups both large and small. And it is in these groups that the individual largely finds his social self.

Let us briefly sketch the nature of these groups.

One way in which we may classify groups is the in-group or we-group and the out-group or other-group. The in-group is the association of persons with whom one identifies oneself. There is a sense of mutuality for the group, a participation in group functions and group standards. The identification of one's interests with those of the group may be called one's loyalty to the group.[2] Examples of this type are the family, the trade union, and the fellowship of some small groups such as the local chapter of the L.I.D. or the F.O.R.

The out-group is characterized by a sense of otherness. At a football game, for instance, it is the other school. Nationalism is to a large extent fostered by the development of a consciousness and hatred of the out-group, other nations. The communists use a similar technique for a development of a hatred for the "bosses."

Another classification is the primary and secondary groups. The primary group is usually of unconscious growth. It is in a particular area unifying homogeneous people. Examples are the gang, the family, the neighbourhood group, all of which are more or less involuntary. The secondary group is voluntary and exists through similarity of interests.

Examples are trade unions, political parties, clubs, etc. Churches may thus be included in both types.

It is more important to notice the moral and socializing force of the group. Modern life has come to be increasingly dominated by secondary groups with a considerable weakening of primary groups. An illustration of this is the tremendous weakening of the family as an institution. Its past functions are rapidly being taken over by other institutions and its group influence is rapidly decreasing. It is evident that in a period of transition from an age where the codes of the primary group were prevalent that there will be considerable strain when these same codes are carried by individuals over into the secondary groups.

Summary. In this chapter we have seen that the influence of the social group at large is a tremendous factor in the moulding of human nature. Its influence is as direct and sure as is the innate human nature itself. For this reason an analysis of the social influences is essential. This 'social heritage' is in most respects definitely essential to the welfare of present society but in other respects there is much that is destructive of the good which should be achieved for humanity today. And it is against these

destructive influences of the past which the development of a social consciousness must work.

The in-group and out-group were noticed as one possible classification of groups. Another is the primary and secondary groups, the second of which is increasing in influence. Let us continue this discussion of the social influences on human nature and development with a brief study of the institutions in society which directly or indirectly affect the growth of an economic consciousness.

CHAPTER IV

INSTITUTIONS AND THE SOCIAL CONSCIOUSNESS

We have seen that an individual is nearly completely influenced by the culture pattern in which he finds himself. The institutions which have been passed on from previous generations are sometimes so pervasive in all aspects of the environment that their influence is hardly recognized. A social consciousness in its development is thus sometimes greatly impeded or aided. Since we should know what the various influences are, a brief survey of the major institutions or agencies affecting the social consciousness of the individual will be revealing.

The most insiduous influence in all life today is the institution of private property. All through his development the individual lives in an atmosphere where this philosophy of life regarding the sacredness and desirability of private property is unconsciously accepted.

> "The institution of private property deeply colors the growth of any child. It is perhaps the most fundamental institution in our society today; most people are not conscious of it. The rights of and respect for private property is in the very essence of the cultus and atmosphere of the child and brings about a strong sentiment with which all actions are

> influenced. The conception of honesty prevailing in family and community life owes its derivation to this institution of private property. It plays an important part in the creation and development of the acquisitive and competitive impulses. A person's whole life, the concept of success is measured in terms of wealth and income."[1]

The Family. The family has been steadily surrendering many of its functions over to other agencies. It has been shown however that today the family is still the greatest influence on the children. There is a correlation of +.545 regarding ideas of right and wrong between children and parents.[2] The family however is not an institution for improving society; it rather reproduces the present state of society with all its faults and inconsistencies as well as its valuable aspects. The family then is an institution which furthers the perpetuation of things as they are.

The Community. The next powerful factor upon the life of the children in shaping their philosophy of life is the community. As we have seen, however, the primary groups are rapidly losing their influence and even today with the speed and ease of transportation the young person is much more influenced by secondary groups. Yet his ideas are to a measure determined by those he gained in early years from the neighbourhood gang and his companions. It is with such friends of the same age as these that a correlation of +.353

has been found relating to ideas of right and wrong.

The Church. The church at large as a single institution has until very recently been one of the foremost institutions thwarting the growth of an economic consciousness. This has been due to the fact that it has attempted to place the emphasis on and to direct attention into other more "religious" fields. Although institutionalized religion is not universally "the opiate of the people" in certain sections it is definitely so. It has directed attention into fields less important and less fundamental such as the emphasis on future life. But in spite of these many faults the church has stood for certain principles which although unseen in their full implications have led at the present time to the widespread acceptance of the message for this day. The Social Gospel has brought about fundamental changes in the emphasis and interest of the church and its program. And today a certain section of the church is rapidly becoming one of the foremost influences in the development of an economic consciousness. It is being held back in this modification by the fact that the church at large is supported by those most dependent on the preservation of the status quo for their income.

The Press. For the most part the press is run for private profit. It not only depends on the present state of our economic system for its profits but its advertisers as well. The press is thus consciously and unconsciously entirely colored because of its selection of news items, its emphases, its editorials, and even distortion of facts. In the advertisements subtle suggestions are to be found which influence to a large measure the attitudes its readers will have to various aspects of life. The daily press is undoubtedly the most powerful aspect of the press. It depends on circulation and sensationalism. One large newspaper chain is charged with having built up a "red scare" through the course of years in an effort to increase circulation.

The Theatre. The enormous weekly attendance at the theatres indicates the powerful factor which this agency is in the life of the nation. The motion picture industry like the press is dependent on the present economic system for the profits involved. Thus all the way through the atmosphere of private enterprise and competition is evident. Attitudes of personal success, attitudes toward money, property, ideals, are all presented in a vivid way. Although there are many notable exceptions the pictures shown tend very

little to increase the development of an economic consciousness and in many cases directly thwart this development.

The Radio. This agency is in nature largely similar to the press and motion picture industry, respecting the development of an economic consciousness. It is a mere reflection of the whole philosophy existent throughout the nation today. Although in many ways it is more of a medium of current opinion there are the same forces operating through it as in the press.

These three agencies, the press, the moving picture industry, and to a less extent, the radio, tend to thwart the development of the economic consciousness because they operate upon the individual by turning his attention away from the existence of the basic economic problem. They explain very subtly the problems in the nation today in a light which arises from very questionable assumptions. The real problems of the day which may lead the individual into a realization of the basic economic needs are thus obscured, misrepresented, and given false interpretations. The individual thus never realizes the nature of these problems as long as these agencies, or rather the forces which utilize these agencies, effectively influence him.

The School. Another agency which is becoming increasingly important and which in many respects is a hopeful institution is the school. The school is taking an increasing amount of time of the child in respect to the day, the year, and the total educational preparation. In most of its influence it is indirect since it brings together the individuals into a single institution. Here the influence of secondary groups becomes very much in evidence.

The school has taken over increasingly functions of the family and church. Character Education is now receiving very definite and specific attention. A newer attitude is arising in relation to the mere teaching of information as is illustrated by the following:

> Achievement tests have shown clearly that facts learned in any school subject are soon forgotten. The important outcomes of school instruction are not facts but attitudes.....We must surely assert that one of the important outcomes of education is the establishment of what we think of as correct attitudes.[4]

That the school has heretofore failed in this task is shown by the fact that the correlation between school teachers and pupils in the matter of knowledge of right and wrong is .028, practically no correlation at all.[5]

Further there is a consciousness arising within the schools that character education (unless interpreted widely

and thus more accurately) in itself is a means of perpetuating the established modes of conduct and thought. There is a growing realization of the need for adapting the school program to the changing social and economic needs of the day.

Secondary Groups. The growth of secondary groups today is significant. Gangs, fraternities, societies, all social, economic, civic, political, military, religious, scientific, and aesthetic organizations bring about powerful influences on the individual. All of these different groups make demands upon the individual each demanding his loyalty, his time, his interest. Many of these group loyalties conflict; the individual is faced with alternatives. The decision will be made on the basis of the scale of values, which he has built up and accepted.

The group life is in itself a valuable experience. The sharing of experiences, the living together, the growth of an appreciation for the interests of others, the development of a sense of selflessness--a losing of one's own interests for the good of the group--are all factors which are of immense value in the development of a social consciousness. The point to be made is that there seldom exists any higher loyalty than just the group itself. The loyalty

in a social consciousness is that of one to all humanity, not to any particular group. It is only when the interests of the group are harmonious with the interests and welfare of humanity at large that loyalty to a particular group is justifiable.

Summary. In this chapter we have glanced at the institutions which are active today in influencing the development of an economic consciousness. Their operation is so subtle and so hard to locate fully that it is important that the tremendous influence from these various sources be realized. The institution of private property with its emphasis on the self interest motive is the most important and the most widely influential. The family, the community, the church, the press, the movies, the radio, the school and all secondary groups in general are the other institutions or agencies which are directly influencing all development of the individual in the growth of an economic consciousness.

We have covered briefly some of the social influences on the individual in the development of an economic consciousness. Let us now return to the matter of motivation which in one sense is really at the heart of the problem we are discussing.

CHAPTER V

MOTIVATION

Basically a person is motivated by certain desires, attitudes, interests, impulses, drives, or habits. It is exactly this motivation which leads a person into activity which we would say indicated a social consciousness. In analyzing the development of such motivating factors we are led into a study of the nature of motivation. Let us begin with the motivating tendencies found at birth.

We have seen that the human organism is endowed with a number of drives. Although the nature and number of these is a disputed point there exist certainly the hunger and sex drive, and others including thirst and the comfort drive (which might be merely a pain pleasure activity). These drives are the basis of all activity; external stimuli merely set these drives into action. With the consummation of a drive is accompanied a feeling of satisfaction. This satisfaction need not be analyzed but it certainly is intimately bound up with the emotions.

Closely related to the drives are the emotions. As we have seen the only emotional responses existing at birth

are the responses of anger, fear, affection (love). From these three are built up through combinations and connections with experiences all the various emotions, jealousy, envy, hatred, remorse, and so on. And further there exist at birth only certain stimuli which will produce these emotions. Thus at birth only the loss of support or a loud noise (perhaps a few other stimuli) will bring about the emotion of fear. The child is not afraid of animals, the dark, or other things until experiences have led to the connection. A point of importance to be mentioned in dealing with this subject is that emotions tend to persist for some time after they are aroused. Emotional patterns are relatively more enduring than are thought patterns.

Thus the only "stuff" out of which all motivation is created is the drives correlated with emotional and motor responses. Hunger, fear, anger, sex, love, pain and pleasure, and motor reflexes, plus the influence of outside stimuli act and react upon each other continuously producing a highly complex driving force into the various field of activity. It is impossible to distinguish wholly between the component parts of behaviour.

This concept of motivation may seem quite inadequate to explain the tremendous idealistic motivating powers in

individuals, a point which we will shortly take up. But what must be realized is that in the individual lie the potentialities for such a high plane of conduct. These potentialities, if brought to a full realization through the correct environmental nurturing of the basic motivating forces, will bring about such great idealistic and religious motivation. These potentialities make up a quality in human nature which is not shared at all by other forms of life. Although they are regarded by the psychologist as merely a causal development the religious person may regard these potentialities as the infinite worth in man, the divine aspect of human makeup, the soul, or an expression of God in human personality.

Let us concern ourselves now with the nature of the development of these innate drives and impulses in human life. It is indeed a far cry from motivation due directly to these innate drives to the motivation which leads men into fields of endeavour where hunger, pain, and suffering are endured willingly for the sake of some ideal in the cause of humanity. And it is this process of development with which we are directly concerned in our consideration of the development of an economic consciousness.

From the moment of birth the process of conditioning,

the change of these basic motivating factors, goes on. When a new born baby engages in activity for the consummation of a certain drive the correct response will finally be hit upon. This particular type of response will be repeated if satisfaction is always brought until finally a habit is created. This habit may be developed partially through the connection with emotional responses or with the unlearned motor responses, a process which cannot be analyzed into various components. And this habit which leads to the consummation of the basic motivation will through the influence of environment lead to the establishment of other habits. Thus although first of all the drive of hunger is satisfied in certain definite specific activities, after a few weeks the growth of connections here leads to a much more complicated set of activities for the release of the original drive.

The development of the original drives and emotional and motor responses is essentially that of the creation of new habits following the laws of learning we glanced at in a previous chapter. Thus the milk bottle may come to develop an emotional response of love in the baby. The baby will love its mother because its mother satisfies its wants (not because of any instinct of parental love). And other things

will thus come into the range of the child's experience. It will love or hate certain objects, like or dislike to do certain things in so far as these objects or activities have been conditioned in connection with the drives and emotional responses.

The important question here becomes not the exact nature of these innate drives but what habits and responses have been built up to express these inner energies. These innate drives are qualitatively the same in all human beings; it is only in intensity that they differ. But there is a large difference in the way people express these drives; the mechanisms of drive expression or consummation, the techniques, habits, and methods of action which have been adopted by the organism are where we find wide differences in human beings.

We should notice here that these mechanisms, through the various laws of learning, acquire emotional responses of satisfaction <u>in themselves</u>. That is, certain habits, ways of acting, or mechanisms, may be always connected with the feeling of satisfaction which the innate drive produces (Law of Contiguity). The final result of this process is that there is thus developed an acquired drive for a certain type of activity entirely apart from the expression of the original innate drive which may be finding adequate

consummation in some other field. But in each of these "acquired" drives the original innate drive always plays some part because these mechanisms are utilized over a long period of time so that they become deeply ingrained providing a very easy method for the expression of the innate drive (Law of Exercise).

It is in the establishment of these acquired drives that there is the growth of motivation from that of satisfying the sex or hunger drive to the satisfaction of drives leading to high idealistic aims. And these acquired drives are developed very rapidly and in great quantities all the way through childhood and wherever there is any growth. In referring to drives however it is advisable to think of the more basic factors influencing and motivating a person's behaviour rather than the innumerable tendencies and interests which are in evidence.

Because of certain universal characteristics of our society all human infants in addition to the innate drives adopt some of the same acquired drives, an effect of the social heritage. One of the strongest of these is the drive for social approval. Although most psychologists reject the opinion that this drive is innate nevertheless it is very fundamental and appears very soon after birth. It

is one of the most vital and widespread forces in our society today. In some relationships it is connected with the sex drive, in others it is quite opposed to the sex drive. A great deal more will be said in regard to the implications and workings out of this drive.

Another very fundamental drive is curiosity, a more or less generally accepted desire which is closely allied with other drives. In a sense it is a drive to increase the efficiency and to widen the possibilities of the satisfaction of the other drives. But it rapidly acquires a unique place. It is perhaps illustrated in the boy who hammers his toy to pieces "to see how it works," or again in the social idealist who continually broadens his knowledge and outlook in order to more effectively serve human need.

We could list a great many more rather fundamental acquired drives, such as the drive for manipulation, for mastery, or for the realization of some particular achievement. The long list of instincts which MacDougall proposes illustrates the immense variety of types of conduct into which these innate drives may be resolved.

We can readily see that in the adjustment of an organism to its environment, in its attempt to find adequate expression of various desires, that certain drives develop

and modify the expression of others. The drive for social approval modifies the expression of the sex drive, forcing the latter to express itself in various ways, one of which becomes courtship and finally marriage. Similarly the desire for economic reform may take precedence over the sex drive, the hunger drive (within limits naturally), comfort, and even social approval.

It is a well-recognized fact that there must be adequate expression of these drives--especially the more fundamental ones. If not found in certain activity other and sometimes socially harmful activity will result. If this is not the case such drives--as Freud has so clearly brought out--may result in psychopathic maladjustment, the case of the "suppressed drive."

But for the person who is anxious to lead young people into a way of life which is creative, one that takes full cognizance of the welfare of others, these drives are to be welcomed. They are to be utilized and directed into channels leading to real productivity of values. In fact without their support nothing can be done. It is thus essential that a knowledge and use of these is gained.

Regarding the place of habits in the treatment of motivation we have already seen the vital place habits

have in the acquisition of acquired drives. The growth of habit in a person's life allows that person to make unconscious many responses and drives which otherwise might require mental activity. Some psychologists think that all behaviour consists solely of habits; it is certain that habits play a tremendous part in human life. We have seen how habits, or mechanisms, may produce a tendency to action just as surely as the original drives. They are drives in themselves as well as being an expression of the innate drives.

In this discussion of motivation we have presented the subject as one of an organism given certain unconscious impulses and habits. There has been no presentation of the conscious mental self, the place of thinking, purposes, and mental activity as being a part of motivation.

Some psychologists feel that the conscious self plays no part in behaviour, that it is merely a phenomenon which accompanies actual behaviour like the foam on the ocean currents. They do not feel that thinking and ideas influence action at all. Such men deny the ultimate freedom of the individual.

On the other hand the concept of the Greeks in the tradition of Plato and Socrates, that ideas and thinking

play the total part in behaviour is certainly at the other extreme. We know that simply because a person knows what would be done is obviously no indication that he will carry out that action or even desire to.[1]

Nevertheless ideas and thinking do play a definite part in daily behaviour. Regardless of the exact nature of the conscious self, we find that ideas are a definite part of mental activity. No clear-cut distinction can be made between the unconscious habit and the conscious thinking. The field of consciousness is not a well-defined sphere; it is broader at certain times and in certain aspects than at others.

Wieman[2] gives us a picture of just exactly what an idea is and how it develops. An infant in its struggles about for relief from the hunger drive, finally hits upon certain activities that work. On constant repetition the infant finally adopts for its own use a certain combination of these activities because this results in the maximum amount of satisfaction. This adoption of a certain plan of action is important because it is this which is the creation of an <u>idea</u>. The baby cannot put this plan of action into words nor tell about it but it is an idea nevertheless. When the child learns to speak and think

in terms of language the ability to deal with ideas is immensely increased. We should notice that it is through such personal experience (actual or vicarious) that ideas are created. An idea then is "a plan of action which has grown out of previous action either direct or vicarious." It is thus impossible to give or teach an idea. The idea must be created by the subject himself.

Wieman also distinguishes between an idea and two other factors which enter into the development of this method for the expression and modification of drives. A fact is a plan of action which has been validated. This plan of action does not arise out of the subject's own experience. It is adopted because of the acceptance of the authority which has established the fact. Such acceptance of facts is widespread and even necessary in human living, but it should not be blind. One should be critical of both the authority and the fact in the light of one's own experience. It is because people have challenged facts with ideas that progress has been made.

A stereotype is a plan of action accepted without validation. Stereotypes are dependent on tradition, upon the existing culture for their power. They flourish in customs, superstitions, beliefs, and against these is

modern thought in conflict. These social influences on motivation and individual growth have been dealt with in a previous chapter. All these various plans of action, ideas, facts and stereotypes play a part in the determining of the plans of action a person will carry out in any situation.

The idea definitely arises in the realm of the conscious. If we are to broaden Wieman's use of the word idea as a plan of action we may look upon it as an abstract concept. In this function ideas play a very definite part in emotions. They determine to a considerable extent our emotional life and also our impulses.

> "This is because emotions are really responses to the total situation and this situation is not a mere collection of objects or train of events in the external world. It is a construction in the mind of the observer or participant. Whether one shall react to the action of another as an insult or a joke depends on how one conceives it. Whether or not the citizens of the nation resent the action of another nation depends on the conception they have of the purpose and effect of that nation."[3]

We have here seen how emotions and ideas are intimately bound up with each other. Ideas are both part of the situation and the response while emotions are somewhat determined by and in part influence the ideas. In fact with this acting and reacting upon each other emotions, drives, ideas, habits, are all interconnected. Although each of

them has a theoretical specific function yet practically they are all mixed into a mass of unanalyzable behaviour. And it is this with which we have to deal in attempting to modify motivation.

The type of motivation so far discussed has not dealt with the nature of the motivating power of the 'ideal.' We have so far taken up motivation as being primarily a 'push' process but ideals in their widest sense are primarily a 'pull' process and it is with these with which we must be concerned as well.

Wieman states that ideas which take time for their fulfillment are ideals. He thus defines ideals as ideas which the individual wills to carry through to fulfillment. The 'will' aspect originates in the basic drives. The idea aspect originates in the development of methods for the expression of these drives. Thus we can see that the ideal is dependent on these other factors for its creation and motivating power.

Keeping in mind however than an ideal is essentially an idea we must realize that ideals cannot be taught, or transmitted. They must arise out of the individual's own experience; they must be created by the individual himself. This does not mean that the existence of ideals in the lives

of leaders of the past or present will have no effect in the creation of an ideal in an individual. The contacts with the experiences of great personalities in history will prove a tremendous moulding force in the creation of similar ideals. But the important thing to notice is that the ideal is something which the individual adopts as a plan of action for himself because it has arisen from the person's own experience however varied that may be.

Ideals therefore owe their existence primarily to something within the individual; they cannot be conditioned from without. They can be shaped by their environment, they can be modified completely by the situations met up with, but ultimately it is only because the individual has had experiences (shaped and modified by this environment to be sure) that the ideal has been adopted, has been created.

Ideals then arise out of creative experience. And similar to the process of the development of ideas, ideals are created through a matter of evaluation and of selection of the possible modes of action. Ideals are not then created out of an unconscious process, although this has a definite part; they rather owe their creation to a definite process of conscious thinking, of intelligent and purposive reconstruction of the individual's experience for the selection of the best mode of action.

To "give" a person an ideal then will require leading the person into a creative experience where through a conscious analysis of the environment, of the possible alternatives, and also of his own past experience, the selection will be made and the plan of action adopted. This process of evaluation is important because the individual will make the selection in the light of what he wants or in accordance with his scale of values. And it is here that motivation plays the important part. The nature and place of values will be dealt with more fully in a later chapter.

The creation and modification of these ideals are similar to the creation and modification of acquired drives; ideals may be developed and may lead into other higher ideals. This occurence is an expression of the striving of man for the development of his own highest potentialities, a striving towards the highest within himself, an outreach of his soul for a fuller expression and realization of God.

It is the creation of powerful value-giving ideals in which the religious educator is primarily interested. The development of these ideals is recognized as immense value to both the individual and society. Through the ideal the individual is integrated; he finds himself. And with

the carrying out of the ideal society may be reconstructed. In more orthodox terms both individual and society are in this way "saved." The development and function of the ideal are essential considerations in a discussion of the development of a social consciousness and will be taken up in more detail in succeeding chapters.

In closing the chapter on motivation it will be of immense value to bring out for practical purposes a number of the motivating factors which are influential in the life of young people today. This would really be an analysis and classification of acquired drives and ideals of which the method of organization could be varied. An excellent list by Richard H. Edwards, because of its revealing practical approach, will be of value to keep in mind as the study of the development of the social consciousness is taken up in more detail. This list of wants, acquired drives, and ideals follows:[4]

1. The desire for action, self-expression.
2. The desire to have new experience, to discover new facts and values.
3. The desire for personal approval, recognition, to make good, to win a place among one's fellows, to have status and social security.
4. The desire for recreation, amusement, play.

5. The desire for independence, for liberation from parental and other forms of domination.

6. The desire for friends, for personal relationships with the same sex.

7. The desire for a mate from among friends of the opposite sex, and a home.

8. The desire to find the right vocation for the sake of fundamental self-expression and for economic security.

9. The desire to lead, to control others.

10. The desire for training in skills and the acquisition of knowledge useful in a productive vocation, for creative work.

11. The desire for culture, for wide contacts with people, books, art, music, drama, and the like.

12. The desire for rightness, to live soundly, in keeping with known principles which one accepts as his own and to discover new ones.

13. The desire to share in the relief of human suffering, in the achievement of social justice, a better social order.

14. The desire to be at home in the universe, to be in harmony with its fundamental laws and forces, to appreciate and appropriate its most meaningful values.

15. The desire to achieve a synthesis of all one's own chief desires in well-integrated activity, to be a living unified person.

Summary. We have taken up in this chapter a brief analysis of motivation. A sketch has been made of the process whereby inherited drives and innate emotional and motor patterns

in accordance with the laws of learning develop into the highly complex forces of motivation which make up our daily life. It was noted that all motivation however idealistic is basically dependent on the fundamental drives. An inadequate investigation was made into the source and nature of the ideal. It was seen however that ideals must arise out of the learner's own experience and cannot be merely given or conditioned from without. The conclusion was made with a list of those wants and ideals which are evident in practically all young people of today.

Let us now turn from this brief study of motivation into a related field, the nature and development of attitudes. Attitudes are important parts of the social consciousness as is motivation and a discussion of them will bring in a clearer understanding of the nature of this difficult and complex entity we have selected for this study.

CHAPTER VI

THE NATURE OF ATTITUDES

We have now to deal with the nature and development of the complex predispositions or tendencies to act in certain ways which in recent years have been denoted by the word attitude. We know that a person's conduct is dependent enormously on his attitude. Two people in the same situation will act entirely differently because of the different attitudes they have. Thus in hearing the word strike one person might very well react with a verbal response against the workers, while another person with a different attitude would have a response against the owners, and a third person might have a response against the strike itself as a method.

We can thus see that since the development of a social consciousness involves the creation of such inner tendencies as will lead to socialized action, attitudes, their nature and development, are essential to this study. Let us first inquire into the nature of attitudes.

Attitudes are closely connected with motivation, as can be readily seen, but a treatment of them is much more difficult. We were able to list after a fashion fifteen

drives which young people have, drives which are somewhat permanent and universal. But in dealing with attitudes it is impossible to analyze and place in categories tendencies to action as complex as attitudes. This is partly due to the inconsistency and vagueness which often accompanies the word.

Attitudes in popular usage today are in a state of confusion. They are used to imply practically anything relating to the individual such as opinion, judgment of, habit, sentiment, value. Even in papers of a scientific trend there are conflicting interpretations of attitudes. Some definitions which may be found are: An attitude is a tendency to act, an attitude is the total set of the individual. Some psychologists, such as Dewey and Watson, often make attitude a synonym for habit. Others practically identify it with value.

Bain[1] has given a list of the various ways attitudes are conceived by different psychologists. The method of formulation of each definition is really an indication of the attitude which the psychologist himself has toward this subject. Attitudes are thus variously described as,

(1) Great organic drives.

(2) Muscular set.

(3) Generalized conduct.

(4) Neural set or readiness to adjust.

(5) Emotional concomitant of action.

(6) Feeling concomitant of action.

(7) Accepting or rejecting verbal responses.

Bain himself proposes the definition: An attitude is the relatively stable overt action of a person which affects his status in groups.

But we may adopt for our purpose the definition proposed by Thurstone:[2] An Attitude is the sum total of man's inclinations, and feelings, prejudice or bias, preconceived notions, ideas, fears, threats and convictions about any specified topic.

We can thus see that attitudes, in the definition accepted here, are not any particular aspect of human behaviour. They include a large number of elements which are combined into a complex set. A person's attitude is then dependent on many separate things such as his emotion, his ideas, his habits, his drives. The list given by Bain shows how attempts have been made to identify attitudes with just one of these elements to the exclusion of the others. Let us briefly analyze the attitude into its relationships with some of these.

Attitudes and Drives. Drives are the basic factor in all

human living; attitudes thus depend on them. Drives are more fundamental and more permanent than attitudes. In a sense of course an attitude is a highly conditioned drive but it would be wise to distinguish between the two. Thus when one conditions a certain drive one will of necessity change the attitude and vice versa. The very process of conditions as we have seen involves the conditioning of other elements in the attitude.

Attitudes and Emotions. The emotional element is always present in the attitude. Emotions are often deeply mixed and wound up with other factors but we may say that there are two general types of attitudes, one, the expansive attitude in which the emotion of love dominates, the other, the contractive attitude where fear or anger dominate. The development of the expansive attitude will thus occur when the love response is evoked as often as possible and the fear and anger responses are given little opportunity to develop. From the Christian standpoint with the ethic of love, the expansive attitude is the one to be desired although there may be a place for a response of "righteous indignation."

Attitudes and Ideas. Also bound up with attitudes are the intellectual aspects, the ideas and the habits of

mental activity which have been developed. These will express the attitude in certain ways. The particular function of ideas in attitudes is much the same as it was in motivation. More will be taken up in regard to this subject of the role of ideas in attitudes.

Attitudes and Habits. Habits are vital to all human conduct as we have seen. They of necessity play a large part in attitudes although we do not need to identify the two. It is true however that certain attitudes are entirely a matter of habit and that all attitudes consist to a large degree of habit.

Thus all these elements, drives, emotions, habits, ideas, which themselves are highly integrated, interrelated, and interdependent, plus other factors which the complex combinations of these elements produce, such as belief and prejudice, all these in an infinitely complex way combine into a single mass to constitute attitudes.

And yet because of the high speed of the connections of the nervous system these many elements unite into a single complete entity--although it is so complex that it is never the same in any person. It is for this reason that we may regard the attitude as some rather unified entity. We must keep in mind however that the attitude being depend-

ent on these other elements is subject to change whenever these elements change.

Attitudes thus range all the way from a muscular response to a neural inner one. It must be realized that all attitudes involve to a greater or less degree every aspect between these two extremes. We may consider attitudes to have three control functions. (1) They enable an adjusting organism to take a sensory and perceptual inventory of its techniques and thus to control subsequent adjustment behaviour. This becomes intellectual when attitudes are abstract and symbolic. (2) Any organism will on seeing the attitudes of other organisms adjust itself in accordance to further its own interests. (3) Attitudes express the organism's intention to others providing for working out of its own interests.

The first function of attitudes is largely personal and may be closely correlated with self-consciousness. The second and third functions are primarily social and are correlated with the development of a social consciousness. Most attitudes are largely automatic; they have become habits. These reach in man a very high and complex developed state as in the use of abstract thought, really verbalized attitudes, and spoken and written language.

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For purposes of evaluation we may look upon attitudes

in two ways, those most emphasized in overt behaviour and those involving primarily inner functioning. It is interesting to notice one viewpoint on this matter,

> Feelings, sentiments, tendencies, and impulses to act, wishes, attitudes and so mean nothing and worse than nothing unless they are interpreted as overt behaviour of some kind. We cannot speak of the existence of attitudes or wishes or sentiments or any other phenomena of consciousness except as they are manifested in overt behaviour.[3]

In primitive society where physical behaviour constituted a large part of human activity, overt or physical attitudes played the important part. This is also true of childhood.

In a more advanced society however the physical trial and error method of learning being replaced by neural activity, attitudes are highly developed as inner mental sets. Attitudes here find their expression through vocalized and written language, through gestures and slight physical movements, and more basically in all conduct and choices in human living. This last is probably the most nearly true expression of the attitude although the other expressions are certainly of value in determining the nature of the attitude.

The overt attitudes are more easily perceived. For example, if you were to strike a man he might very quickly

raise his arm and be in a fighting position. The muscular response here cannot be separated from the emotional--the two are closely tied up into one. Such overt attitudes, e.g. politeness and all social forms are conditioned relatively easily (though often not the way adult members of society wish). That is one reason why we might feel that education has produced, for example, an attitude of respect for one's superiors, when a mere outward formality is gone through although there may actually be an inner feeling of hatred.

The inner attitudes, neuro-psychical and mental in nature, are much more difficult to perceive. They are moreover vastly more important than overt attitudes. They are also much more difficult to condition. It is with such attitudes with which we are concerned in the development of a social consciousness.

Into this discussion arises the question of social attitudes. These are individual attitudes directed toward social objects. They are thus attitudes which are created through action and interaction with others in respect to some social object. The development of these social attitudes in people is largely a social matter. There is an important part which these social attitudes play in the social consciousness.

There may be several criteria for classifying these. (1) Social attitudes conditioned, interconditioned, and stereotyped with the group (urban, rural, racial, nationalistic, political). These are created and sustained by certain group functionings and the criteria to a large degree is by what group it was created. (2) The objective or aim of the attitude. It may be self-protecting, humanitarian, self-expressive. (3) The valuation placed upon the objective or technique used. Attitude may be approving or discouraging. (4) The particular object arousing the attitude, that is money, radicals, war. (5) The time reference of the attitude, permanent, temporary, traditional, progressive.

The first criterion is the most important in a study of attitudes because it is this group relationship which really is the sustainer of attitudes, of religion, or of most of the meaning in life. The other criteria are however important in any treatment of the subject.

Many attempts have been made to classify collective attitudes regarding say social, religious, and political questions. The common error in these studies is the fact that these tests have only been able to get the verbalized attitudes while the basic emotional inner attitude or impulse

has not been revealed. That is these tests have shown what a person thinks he should do rather than what he can or will do.

We should re-emphasize the point that in this paper the word attitude is being used as applying to that total tendency to act in certain ways. It thus is made inclusive of all such things as belief, prejudice, ideas, factual knowledge, and even motor responses to the extent that these are connected. In dealing with this concept we will have to treat a term of immense breadth and connotation but it will permit us to deal with the subject in a convenient way.

Basically a social consciousness is a combination of many attitudes into a single attitude, an attitude which is definitely social since it concerns a social object. In this way we can see the nature of the social consciousness, its composition, its component elements, and its extremely complex nature.

Summary. Although attitudes are important in human life there has been considerable disagreement as to their nature. Thurstone's definition of attitude as being the sum total of man's predisposition to act in certain ways

was accepted for this paper. There exists an undefinable connection between attitudes and drives, ideas, emotions, and habits. Attitudes may be looked upon as having both an individual and social function and may be also regarded in two aspects, overt and inner. The overt aspect of an attitude is easily perceived and modified but the inner is far more difficult to understand and change. Social attitudes may be classified in several ways, the most important of which is type of group towards which the attitude has a definite relationship. Finally, attitudes are an essential aspect of the social consciousness and their study will lead to a greater understanding of the latter.

Let us now turn to the principles and methods by which attitudes change so as to come to a better understanding of the factors entering into the development of a social consciousness.

CHAPTER VII

FACTORS INVOLVED IN ATTITUDE CHANGE

One of the fields in education most needing research today is the study of what causes attitude change. The importance and the nature of attitudes have been shown but it remains to state some of the factors involved in the change of attitudes, a subject which has only recently been directly studied.

Part of this chapter will be devoted to the principles which Thorndike[1] has recently discovered in regard to the development of interests which may be looked upon as a form of attitude. Other factors will be added.

Contiguity. Since the law of Contiguity holds for more simple learning we should expect to find it applying in the case of attitudes or interests. The claim is made that anything may be made interesting by putting it with interesting things. That if people are to be led to

> like to learn the facts of economics, a wise policy would be to have a duke or labor leader authorize the course, hold it in a pleasant room, get together a group who liked to be together, engage a teacher who was personally attractive, hold an occasional pleasant party after the class and the like. The interest is supposed to flow over from these interesting features to the subject of economics and the

> learning of it which is contiguous with them in the learner's life. It is supposed to flow over by reason of the mere fact of such contiguity. Any experience is supposed to be necessarily liked or disliked in proportion as its mental accompaniments or surroundings are liked or disliked.[2]

There is a great deal of truth in this as is shown by other experiments. It applies quite well in simple experiences where there is a limited number of stimuli. But when situations are complex and where ideas dominate it is more difficult to carry over the feelings of satisfaction to arouse interest. Thus although such experiences as illustrated by the quotation do a great deal towards developing interests and favorable attitudes care must be taken not to place too much effort in such a technique. The returns will not be worthwhile.

Suggestion. There is certainly little doubt that suggestion is effective to a certain extent--notice the practitioners in medicine and education. What is meant by suggestion is very indeterminate. It usually implies some action between compulsion on the one hand and persuasion on the other. To clarify the issue Thorndike proposes a theory of suggestion. "Very briefly the theory is that all forces operating by so-called suggestion operate by producing or preventing certain situations or by connecting

certain responses with situations or by attaching certain after-effects to connections."[3] Suggestions have potency by influencing a situation, connections, or after-effect.

(1) Influencing Situations. Given a total situation A, desired to produce a state, an attitude or interest in a person which may be aroused by situation X through past experience. The place of suggestion here is that the suggestion will be given so as to produce certain ideational and emotional responses within the person which then change the total situation A to make it similar to X. This changed situation will now produce the desired response, interest or attitude.

Thus an individual on seeing a liberal leader in economic issues may have an entirely different attitude produced depending on the word a friend might say at that moment. The word "red" would produce one attitude toward the man; the word "prophet" might produce an entirely different one.

(2) Influencing connections. The desired behaviour, interest or attitude is connected by some device as a sequent to the situation A. Thus in the case of a situation such as the written word "socialism" the individual may be led to connect by some means a certain response favorable

in attitude which because of mere chance sequence may after repetition become permanently connected to the word "socialism."

(3) Influencing after-effects. A suggestion to be successful in this way must attach a satisfyingness to the desired behaviour when it has been evoked. Thus when the favorable response is produced to the word socialism there must not be attached to this response any feeling of shame; it should rather be a feeling of satisfaction, for example, a feeling of pride (through perhaps social approval). In all these cases the unfavorable attitude to "socialism" is developed in precisely the same way.

Imitation. There are no general tendencies to imitate other people such as the impulse to duplicate interests and attitudes. There are at best only very specific tendencies for imitation such as perhaps laughing. We can briefly state certain points however.

(1) If everyone in his group (the we-group) has certain tendencies, certain attitudes or interests, a person will feel more comfortable if he responds similarly.

(2) This tendency to do what others are doing is stronger if these are persons whom one admires and toward whom one has the attitude of submission. A person thus is

more strongly influenced by his parents or leaders than by people whom he regards as his inferiors or for whom he has little respect.

(3) This last tendency need not be exhibited in the actual presence of the others. The mere memory that so and so does or likes something is sufficient. To merely know that Kagawa favors cooperatives will tend to develop a favorable attitude toward cooperatives.

(4) These forces operate only in regard to limited fields. There exist so many secondary groups, with a wide variety of interests and leaders, so many different people who are admired that these tendencies at imitation conflict and thus are very limited in their action in any particular direction. They are more or less evident if conditions are restricted say at a conference. We should realize that these forces leading to a change cannot be very effective unless they are supported by other influences.

Satisfying After-Effects. We have seen in dealing with the laws of learning that out of many possible responses a person will finally adopt that plan of action which brings greatest satisfaction. This type of learning accounts for most of the modification made in human behaviour and in one way it is no different from the acquisition of new drives.

This is true not only of motor or emotional responses but of attitudes and interests as well. Thus a person displaying a certain interest in government ownership will reject this interest if no satisfactions are brought about or if no satisfactions are visualized for it later. On the other hand if the interest in government ownership produces priase from one's friends and superiors, or other forms of satisfaction, such as an inner sense of achievement, one will undoubtedly continue the activity. That is one will engage in or become interested in an activity which seems to be of value.

Thorndike sums this up into a principle,

> To attach interest to any situation (any object, study, activity, etc) cause the person in question to have the interest in response to the situation and reward him therefor. Cause the interest to occur in that connection and reward its occurrence.[4]

There is a difficulty here. When a certain interest or attitude finds expression in overt behaviour the satisfaction may not be attached to the inner interest or attitude but to the action instead. That is, a person may learn to say or do certain things to receive social approval but he may not have any real interest in the activity. This is very possible and happens all too often but the difficulty is unavoidable. It however generally happens that there

will be considerable carry over to the entire attitude or interest. This difficulty we notice is due to the nature of the attitudes in the overt expression of an inner tendency, a point we discussed previously.

Annoying After-Effect. It has been found that it is "highly probable that punishing an interest will be useful in adult education only where it is the equivalent of rewarding an opposite or alternative interest, or leads indirectly to an opportunity to reward some desirable interest. In and of itself the occurrence of an undesirable interest is likely to do more harm by occurring than can be remedied by punishment."[5]

That is, if a certain interest, for example, interest in discussing economic issues, meets with an annoying effect, say slight social disapproval, the connection between the situation and this interest or attitude is strengthened slightly so that it is more probable that this response will be made again. But this will not be true if at the same time interest can thus be stimulated in another direction with proper accompanying satisfactions of social approval. Thus the use of punishments must be careful and limited and when used one must be sure that the punishment leads to the type of conduct desired.[6]

Satisfaction and Associative Shifts. Suppose in regard to a situation the person has several possible responses, R_L (mild liking), R_{LL} (intense liking), or R_D (mild dislike). If R_{LL} brings the greatest satisfaction R_{LL} will be adopted in the selective process. But suppose that the only possible responses are R_L, R_D, R_{DD} (intense dislike). There is thus no way to bring about R_{LL} except through associative shifting. Thus if we find some situation, S', which produces R_{LL}, we can bring the required situation S together with S'. The SR bond will be $S + S' \text{ -- } R_{LL}$. After skillful handling we can get either S or S' to produce R_{LL}.

Thus a person gets interested in economic issues sometimes through an interest in business, dramatics, or in political campaigns. In this there is also a large element of mental activity which must be taken into consideration.

> The golden rules for the cultivation of an interest in A are: Connect that interest with A and reward the connection making wise use of contiguity, suggestion, imitation or other causes to connect the interest with A. If the interest cannot be connected with A directly connect it with A X and shift A X to A rewarding the connection with it whenever it occurs.[7]

Repetition. The repetition of a certain activity usually reduces the degree of both like or dislike of that activity. This process however depends much more on other factors involved through the repetition process. Thus repetition of

a certain attitude response will create a habit which will lead more easily to that response. The attitude will thus be definitely strengthened. If a person makes contacts continually with certain people or other influences where this attitude or interest response is produced, over a long period of time this attitude will become nearly permanent. Repetition will influence the attitude or interest (1) by changing the activity itself (2) by changing its consequences (3) by changing the person's expectation from it.

Intensity. The intensity of the experience is a very important point regarding the development of certain attitudes and interests. Sometimes one single experience through its graphicness and intensity is sufficient to reverse the entire attitude and occasionally one's whole life pattern. If one were to see his friend shot down by police for attempting to picket during a strike that single intense experience with the surging of emotions and ideas might be sufficient to set the individual along new lines of interests and new attitudes. The entire orientation of course can hardly occur in an instant although often a great deal may happen by the sudden releasing of certain subconscious forces and ideas.

It does however color the entire subsequent life of

the individual causing to a greater or less degree new interests and attitudes which will lead to further experiences. The situation need not be primarily external. It may be purely inward, as for example the religious experience. Intense experiences are often met with at conferences where this association is developed.

Emphasis. A person's interest is sometimes developed in a situation or activity because of the fact that those elements of interest in the situation have been emphasized. A person who is primarily interested in home building will be more interested in the economic issues if the significance of these issues to the development of home life is made dominant. This approach is used in such books as Van Loon's "Geography," and Wells' "Outline of History." To a certain extent it is visible in the newly issued set of pamphlets dealing with social and economic issues put out by the Congregational Board for Social Action.

Ability. Another factor to be mentioned is that other things being equal the greater the ability a person has the greater is the interest. To be sure the ability is in part due to the interest but it also may be shown that because a person is good at a certain activity he will enjoy it. That is, if a person is good in discussing economic issues he will be

interested in discussion of that type.

Vicarious Experience. It will not be out of place to mention here the nature of vicarious experience. The unit of learning as Bower has clearly shown is the Stimulus-Response unit. That is from the situation to the response is a unit of experience; within this unit all growth occurs. The nature of this experience may thus be entirely a motor process or a mental process. The point to be particularly noticed here is that the mind through its powers of imagery, memory, imagination, and verbalization of ideas, is able to construct situations and to bring about responses entirely within the mental realm. The significance of this is hardly appreciated until one realizes that most of our learning is of this nature. We experience situations in the classroom and formulate and learn responses. There is no need to engage in the actual process of physical experience to find out the best way.

It is for this reason that attitudes may be changed by attending lectures, or by meditation, or reading. In fact quite often such processes are much more efficient than actual experience in the situation since irrelevant factors can be removed. But ultimately the more similar the situation which is constructed in the individual's mind

is to the actual situation in life the more carry over there will be. Thus some actual experience is practically necessary.

Sympathy. In the development of social attitudes one very important factor is the sympathetic response. In fact a survey of the books, movies, speeches will find a large use of this response to bring about certain attitudes. It first of all should be said that this sympathetic response is entirely due to conditioning although it is practically universal.

Through the use of mental imagery, imagination, i.e., vicarious experience, this response of sympathy is developed. It is expressed in three slightly different ways.

(1) Through the common social situation. All of us are exposed to more or less common situations and experiences. This social interplay brings about a feeling of oneness with others and the group at large so that any of the experiences of others bring about the memory and the re-experiencing of the effects of similar situations we have had.

(2) Through the conditioned response. Certain situations have always been associated with certain feelings in our lives. Take for instance the prick of a pin. In our experience it produced pain, the flow of blood and a sharp

feeling of unpleasantness. When we see the pin-prick on others the conditioned response acts and immediately we have produced not the pain (it is distinctly localized) but the feeling of unpleasantness. The same thing applies to the flow of blood.

(3) Through identification. This implies the playing of the role of the person sympathized with. It is most evident in stories and movies. In this way the person actually relives in his mind the experiences of the hero or the underprivileged.

To be in sympathy with a person does not mean that one must have gone through all the experiences of that person. Through the use of imagery one can combine one's own experiences so that one is able to imagine how one feels at the death of a loved one or how it feels to live in a continual fear of poverty and starvation. The degree to which the sympathetic response will be aroused is dependent on the elements of the situation which will produce the feelings within the person from past association.

This feeling of sympathy is one of the strongest forces leading to the development of social attitudes within the individual. It should be remembered that such emotional responses can be worn out. The same situation used to bring about a sympathetic response over and over again will produce

immunity in the individual to such a stimulus. (This point has been noticed before.) And yet it is contact with the experiences of others which has in a large measure produced the social consciousness in most individuals.

Adolescence. During the adolescent period there is a new awakening of internal impulses. The sex drive develops to a fuller consciousness than ever before and is expressed in many different ways. Unconsciously it moulds certain attitudes and modes of conduct. The emotional ups and downs of this period are a part of this process. These new forces arising in the adolescent are in part the explanation of the varying attitudes, usually aetheism, agnosticism, and idealism. It is at this time where attitudes may be formed that will influence the entire life of the individual. The "conversion" experience is one which used to be quite common at this age. Something similar may be noticed today. Unconsciously perhaps certain influences have been developing the attitudes of the individual until quite suddenly under a particularly unusual event these forces come to the surface and cause a radical change in the attitudes and beliefs held. The transformation which produces a social consciousness in young people is in a large part due to this biological change.

We have reviewed some of the factors which are influen-

tial in the unconscious changing of attitude. Many of these factors overlapped and were not clear cut but yet a picture has been gained of the process involved. We must notice that it is partly through these processes of attitude change that a social consciousness is developed. The nature of the conscious experiences through which this change is accomplished will be dealt with at the end of this chapter.

Unethical Applications. We must notice that although these principles are utilized in the development of desirable attitudes they serve equally well as guideposts for the development of attitudes thoroughly undesirable and opposed to the development of a social consciousness. Advertising for example makes full use of these principles of attitude change. A fear response produced by a picture of false teeth is connected with failure to buy a certain tooth paste. In automobile advertisements the picture of the advertised car will invariably include an attractive young lady.

Another more subtle and insidious use is propaganda.

> "The cartoonist knows the common horror of tramps, especially of the stereotype with stubby whiskers and evil looking face. Add to this a dagger dripping blood and the crouching posture of an enemy about to spring. Now put all this in a picture labelled "Bolshevik" and the trick is turned. The mythical Bolshevik now assumes all the burden of the disgust and horror aroused by the picture. Having accomplished this transfer of feeling to the vague concept of Bolshevik it is easy to fill

> in the outlines and supply cases. Thus any one whom the cartoonist (or his employer) wishes to damn is called a Bolshevik and even without the picture such illustrious persons as Jane Addams and John Dewey acquire in popular imagination all the characteristics of some arch enemy of mankind. More subtle methods follow and by merely placing news about socialist meetings, for example, alongside of news about accidents or violence the two become associated in the readers' minds.[8]

It is because a process like this has already been undertaken in the United States that a prominent defender of the status quo said to his associates, "Don't argue with your opponent. Pin the 'red' label on him."

The communists also use this technique. To develop an attitude of intense desire for change the communist endeavours to have the subject brought into a situation where the anger and hatred of the individual will be directed against the upper class--usually represented through some symbol such as the policeman. The communists papers, like the reactionary, utilize the same principles. They often picture the "bosses" as rolling in wealth scourging the starved masses into submission.

People decry propaganda when it is used for purposes with which they are in disagreement but in all aspects of life people utilize propaganda continuously. To what extent the use of such principles can be called propaganda is a disputed question. This will be touched upon in a following

chapter. Another more or less ethical question is whether or not the use of such propaganda is necessary to accomplish any change in the right direction at all.

At any rate, the development of a social consciousness must take into consideration these principles of attitude change and also the fact that such methods are being utilized in propaganda which may unconsciously influence his attitude.

The Conscious Process. In this chapter so far we have taken up factors which may enter into the change of attitudes in an entirely unconscious manner. This unconscious conditioning of attitudes is an extremely important process and plays a large part in the development of a social consciousness--it is impossible to know to what extent. The unconscious building-up of attitudes is to a certain extent both unavoidable and necessary. For example, many attitudes of good will and integrity are thus adopted unconsciously by the individual.

But we must bring to our minds the fact that conscious purposive thinking is and needs to be a very essential aspect of the process of attitude change. An attitude is not ethical merely because it is social or valuable for society. In addition it must be disinterested and must be the expression of the individual's rational judgment, that is the attitude must be the result of the person's own thinking. The attitude

to be of full value must be produced by a careful analysis of a problem situation; there must be an evaluation of the factors involved and a selection of the highest in the light of the scale of values of the individual.

A person must not only have certain attitudes in the social consciousness but he must know what attitudes he has and why he has them. This self evaluation is an important aspect of the social consciousness and something which is essential if a person's activity is to be kept in an ever expanding search for the attitudes and way of life which contribute most to the welfare of humanity. Without this critical process a person may fail to modify a detrimental attitude and in this respect become antisocial. We readily see that propaganda has little place in any educational process if viewed in this light.

Creative Experience. Ideas and ideals are vital aspects of the attitude and in one sense may be identified with attitudes. These can only be a creation in the individual by himself. Ideas and ideals are the creation of the conscious process, they develop through an experience in which the self is the active element. This creative process of the development of ideals is essential for a social consciousness. The conscious self must be able to evaluate the alternatives,

in the light of past experiences and the highest values known, and to uncover the truth to the fullest possible extent.

It is only in this way that individuals may develop into personalities keenly aware of the issues of life and ever engaged in critical, analytic, and evaluational activity, synthesizing and reconstructing possible modes of action and of living. This conscious process is the only check there is against the adoption of stereotypes, against the development of an individual merely as outside influences dictate. It exists to a certain extent in all activity but its fullest realization in people today is vitally needed.

In this conscious process there is the existence of the mystical element, and the realm of religious experience--subjects which have not received any unanimity of opinion by the religious leaders of the day. That there is some experience in the creation of these religious ideals is however undeniable although the nature of this experience is the point under question. More of the implications of this will be noticed in the next chapter.

Summary. Attitudes are changed through a largely unconscious process in many ways. The use of contiguity is valuable only under certain circumstances when supported by other

factors. Suggestion and imitation are quite important factors which enter into a change in a prominent way. A change involving satisfying after-effects is really one of the fundamentals of attitude development as it is in the growth of drives. The associative shift is sometimes necessary in conjunction with the use of satisfying after-effects. The use of repetition is dependent on other influences as well. Intensity of the experience is an important factor in the degree and amount of change produced. Emphasis and ability are also to be considered in attitude development.

The use of vicarious experience is widespread in all attitude change; correlated with this is the response of sympathy which is vital to all attitudes in the social consciousness. The adolescent period is an age where tremendous change in attitudes occurs because of biological and psychological factors. The unethical use of these unconscious factors was noticed in the case of propaganda or in certain forms of advertising.

But there exists besides these unconscious factors in attitude change a creative experience, a definite process of purposive thinking whereby the attitudes themselves are evaluated and created in the light of the highest values. This critical process on the part of the individual is a

necessary one for the realization of a genuine social consciousness. This matter will be taken up in its wider religious aspects in the following chapter.

CHAPTER VIII

DEVOTION AND VALUE AND SOCIAL CONSCIOUSNESS

In this paper we are concerned with the development of a social consciousness only as it is related to the religious life of young people. For the purposes of this paper we shall accept the definition of religion given by Wieman.[1]

> Religion at its highest and best, is the devotion of the total self, through search, service, and adoration, to the highest cause of which one is now conscious, providing that cuase is deemed worthy of the devotion of all men and is symbolic of ever higher unexplored values.

We can thus readily see that although a social consciousness might appear to be developed it might be lacking in any further progression or expansion and thus would not lead to the Highest Good. It could not in this condition be classified as religious (at least in this higher concept of religion).

In his definition Wieman presents the very workable and usable fundamental concepts of religion, devotion and value. We will endeavor in this chapter to notice in a way how these two elements, value and devotion (or loyalty), enter into the development of a social consciousness.

In the baby, value is first determined by the pain-

pleasure criterion. Those objects or experiences which bring pleasure or satisfaction have value or disvalue accordingly. The first values are therefore, the milk bottle, the mother, the rattle, and so on. This scale of values at this early age is formulated according to the degree of pleasure or satisfaction which is found. And although this criterion exists to some degree all the way through life, it does not remain the prime index of value. Other criteria arise and take precedence.

As other experiences come surging in, this pain-pleasure conception grows. The psychological nature of the process we have seen when we analyzed quite extensively the growth of innate drives. Thus the value attached to the milk bottle grows; it finds new and wider applications. Values become an inherent part of a great many experiences. Thus the toys have value, the parents acquire values of all kinds, the home is looked upon in relation to an increasingly large number of values, all these arising from the satisfaction of certain innate and acquired drives.

And in exactly the same way as drives and emotions were conditioned, values become part of different objects or experiences when the relation is made between them and those experiences which have value. The growth of ideas, habits, and drives is matched with a growth of values. Thus

value is associated with any experience or object which brings satisfaction through the consummation of any drive whether the drive be hunger or comfort, or whether it be the desire to create beauty or to relieve human suffering. Thus we value food and clothing but we also value music and painting, books and summer conferences.

Attitudes do not exist without reference to values. The two are very closely tied up with each other. It is very easy to understand this close relation after our analysis of attitudes. Values are inherent in the objects or experiences which satisfy wants. Because of the inherent desire in attitudes there is a value placed upon the action or object which can bring about satisfaction. And in defining attitudes as behaviour, Bain and others make attitudes and values identical.

It is appropriate to bring up at this time a point which we noticed in connection with attitudes. That is that whether an object has value or not is determined by the belief regarding that object. If the object is looked upon with certain ideas it may appear that this object would produce dissatisfactions to a greater degree than satisfactions and thus be a disvalue (although of course with repetition this process becomes a habitual response in every day matters.) Thus castor oil to the small boy is a

disvalue. However if other ideas are adopted, if the fuller connections regarding the cure are seen and the belief changes, then castor oil will be regarded as a value.

A person's attitude toward socialism is due to the fact that socialism has a value (or disvalue) which results from the satisfaction of certain wants or desires in the attitude. That is perhaps socialism will produce a better social order where greater satisfactions will be produced for basic human needs. Or perhaps socialism is looked upon with a contractive attitude because it is regarded as a disvalue, in that it will mean the destruction of our government which is held as a real value. In these attitudes toward socialism we notice that the important thing is not knowledge but belief. It is what the person thinks and feels to be true that counts--not what facts he knows.

We should notice here that value is not to be identified with pleasurable activities; values are not to be found in the experiences themselves. They are rather existent in the relationships and connections between experiences. This is illustrated by the fact that a certain experience may be painful until one suddenly realizes that the connections or consequences of this experience will lead to pleasurable experiences. For example, one may not enjoy mere dishwashing until one sees its relationship to the task

of building an ideal home. This intimate relationship between experiences we may also call meaning. Meaning and values increase in a person's life as greater experience and wider concepts are acquired.

We noticed that the drive of curiosity was early acquired. This develops out of the search for the satisfaction of the appetites and later other acquired drives; it is thus a search for value. This quest for value is found in relation to all the drives, acquired or innate. It is an exploration of experiences in an endeavour to increase the apprehension of value. This search for value is a characteristically religious aspect of the person's conduct.

There is thus a continuous growth of motivation for those experiences or objects which have value. There is a seeking by the individual to apprehend value in the most complete way possible and in this search and activity the motivation is provided and developed as we noticed in chapter five. This total activity of the individual toward values is what we may call devotion. Devotion too undergoes process of change and development. The organism adopts certain ideas and habits about devotion about the method of seeking to apprehend value and these become the manner of the expression of the devotion. The particular value towards which devotion is directed is not of as much importance as

the activity of devotion to that value.

This devotion must be a continuously creative process. It must ever seek to evaluate the nature of the values it is serving and to reconstruct these values in terms of one's total experience. This reconstruction of present values into higher ones is a necessary development if devotion is developed into a way of serving value in the highest manner. We considered this matter under the subject of creative experience in chapter seven.

But one cannot have devotion to all the values which are prevalent today. There are so many objects and activities about us which are constantly demanding our attention and interest that selection is necessary. Attitudes, ideas, interests, and ideals are to be found leading into all possible directions. That is, since values conflict it is essential that one choose and seek those values which one regards as most productive. It will be to these values that devotion will be developed. The development of a scale of values is thus a vital process in daily living.

As motivation and attitudes are developed and as new ideas and ideals are created this scale of values will change. It will also change because of the evaluational nature of the devotion process through the quest for values. There may be discovered in the life of an individual several

values which demand devotion. It is when these values are combined, synthesized, and developed into one supreme value that the individual becomes integrated. The person may feel that his highest aims are found to be drawn into a certain life work which then becomes for him a supreme value.

The religious element is in this process when the value being served is deemed worthy of the devotion of all individuals. The supreme value for an individual may be the worship of a stone image or the pursuit of creative art, or the welfare of humanity, or the search for truth, but it is the essential element of the religious quality in life. The highest type of religious life is to be found when the devotion to this supreme value brings about an integration of the total life of the individual and also leads into a search for ever expanding and more worthy values.

Besides this quest for values, curiosity, we have other capacities which develop at an early age. One of these is the capacity for wonder. When a child realizes that there are strange unfamiliar elements in the situation there exists a tinge of fear as, for instance, in the sight of a puffing locomotive. If to this experience is brought a sense of value, wonder is produced. This capacity to be in fear, awe, or wonder is an essential element in the

development of a vital social consciousness. The immense wonder at the surging impulses of humanity, the wonder at the creation of new movements and powerful ideals. In all of these there is an element of fear and a realization of value.

In anything so complex and commanding as the Supreme Value there is certain to be developed an element of wonder in the devotion toward this Supreme Value. When combined with other aspects of devotion this becomes adoration and worship and we enter the realm of the religious experience. It is here that one experiences the Unknown, the Mysterious. Mystical experiences are to be partially explained in this light. Poetry and songs find place in this expression of the religious life. All these aspects of the worship experience are of immense value because of the definite influence they have upon the motivation toward the supreme value. Although our definition of it was in different terminology, an economic consciousness is nothing more than a devotion to value. We have already noticed many things about the economic consciousness which were taken up in this chapter. Let us relate the two discussions in order to show how the development of an economic consciousness is part of the religious life of a young person. There are

two ways in which this is evident.

First, when an individual looks upon a certain solution to the economic problem as being the greatest value and feels that devotion to this value is worthy of all that individual is religious. To be sure he may not have acquired the fullest vision of value, perhaps it will be expanded later, but nevertheless he is religious.

Second, the economic consciousness is not in itself a completed achieved state of affairs. One is always capable of seeing more connections and more meanings in the socio-economic realm thus leading to a higher type of activity. In this way it approaches the higher type of religion which will be evident when the individual attempts to enlarge his vision of the highest value always attempting to serve what he can see as the most worthful. An economic consciousness in itself then is not the highest to be attained. This economic consciousness must always be merely a part of the larger social consciousness but it is a necessary part and a possible intermediate step. The social consciousness in turn should develop into a greater consciousness of or devotion to the Eternal Reality, the Supreme Value, God.

Summary. In this discussion of the religious life Wieman's approach to religion has been adopted. Value is associated with all experiences and objects which bring satisfaction. Value however grows with motivation so that the highest aspirations of the human race are towards value. Belief plays an important part in the determining of value. Values are to be regarded as only the connections between experiences not the enjoyable experiences themselves.

The drive of curiosity leads on for a search of ever expanding value a part of the process of devotion to the values accepted. Because of the necessity of selection the individual may be led to a devotion to some supreme value, a process of integration. Devotion to this supreme value will involve religious exprience and the use of poetry and song, an experience of worship.

And in this whole process of religious development of the individual the growth of an economic consciousness plays an important part. It is essentially devotion to value and in itself is a religious activity in addition to the fact that it will lead a person into a devotion to a higher value, a social consciousness which in turn will lead into a God consciousness.

CHAPTER IX

EXPERIENCES LEADING TO THE DEVELOPMENT OF AN ECONOMIC CONSCIOUSNESS

We have taken up a study of the various factors involved in the development of motivation, in the change of attitudes, and in the creation of ideals. It is these things which as we have seen go to make up the social consciousness. We have also taken note of the institutions which are affecting adversely or otherwise the development of a social consciousness. We have noticed that the influence of the group is a powerful factor in the development of any ideals or modes of conduct. We have realized that there is a tremendous influence of society counteracting both through group pressure and social heritage the growth of the social consciousness.

And yet people are today as never before becoming aware of the social needs of the day, of the need for a change in the present economic system, and of the need for a greater degree of cooperation and working for the common good. What is it that is bringing about this development? There are many factors some of which we will glance at in this chapter.

In all of these experiences we must be aware that change is operating in accordance with the discussion in the

chapter on attitude change. We will not attempt a psychological analysis of each of these experiences. It would be impossible to completely analyze the factors involved but a realization of the nature of these experiences is important.

Direct Personal Experience.

Ultimately the most basic factor in the development of an economic consciousness in a person is the personal thwarting of fundamental drives due to the economic system. That is, if a person fails to find a job, if he finds his financial resources down to zero, if he and his family actually face starvation, he then begins to think and thus may get very interested in the economic system which is responsible for such a difference. That is most men only "think with their stomachs." It is only when conditions thwart the hunger drive in a direct enough manner that such a realization is made. This is perhaps the only cause for the realization of the masses of our economic difficulty. We should note further that it is only when conditions become intolerable that the masses become aware and arise in revolt. It is surprising to what extent people have a capacity for endurance without making any response to remedy the situation.

Although this factor is important and will probably be the most basic factor in economic change when it does come

yet the idealistic approach is really wider than this mere desire to satisfy one's personal basic needs. The motivation in a social consciousness should arise from other more expansive and valuable motives. It is only through such an idealistic approach that a really effective economic change can be achieved.

The economic system may thwart the consummation of other higher drives than the hunger or comfort and thus lead to a realization of the difficulty. The desire for instance for the creation of art, or for the relief of human misery, or other high idealistic motives may be found to be blocked because of economic factors. And in this way the person may be led to a realization of the economic problem, its nature, and possible ways out.

Direct Contact with Injustice.

A person may have experiences where the effects of the conomic system are clearly perceived and, what is perhaps more important, felt. He may have a position in business and be able to see the unscrupulous methods involved in the carrying on of a business, methods which are unavoidable under a profit system. He may see the inconsistencies, the inequalities of wealth and poverty, the wretched lives of the lower classes. All this through a sympathetic response will lead to a search for a solution and the creation of greater

economic consciousness.

A large aspect of the economic consciousness is made up of ideas and unless this adequate ideational development is made there will be little real progress. Contact with scenes of poverty or with the consequences of the economic system is not in itself contributory to a greater economic consciousness. As we have already seen in Chapter five, a great deal of importance lies with the ideas or beliefs a person already has or which are created in regard to the situation which is experienced. For example, if one should constantly meet people needing relief, unless one were led to see the fundamental causes of the economic system with the consequences, there would perhaps only be created a response leading toward the increased conviction that there should be a greater amount of charity or a larger relief program. Little would be done toward the creation of a greater economic consciousness, toward a desire to attack the fundamental causes of the situation.

One of the experiences most effective in producing the economic consciousness is the strike situation. Communists have long realized this and in an effort to develop a greater interest and motivation for economic change they have brought potential radicals into situations such as

the strike where an intense experience of the injustice or apparent injustice done to the workers may be gained. There is undoubtedly a great deal of the element of anger and fear produced in this experience. The response of anger and fear is found to be a definite aspect of motivation and occurs when desires are thwarted. It leads to greater activity (though not necessarily efficient activity) in proportion to the degree to which the desire is thwarted. Although this aspect of motivation may seem unethical when utilized in a basic controlled way it leads to the feeling of "righteous indignation" and seems to be a necessary factor in the active consciousness of any injustice. It must however be directed against institutions and actions rather than against persons.

There are a wide variety of experiences which in this direct way lead to a realization of the economic need. Travelling with hoboes, living in the slum districts, and all such experiences lead to a greater interest in economic issues. One young person was brought to a realization of this economic need when he saw vividly the causes of prostitution while travelling with a group of the lower classes.

In these direct experiences with the injustices and consequences there is produced emotional motivation through the sympathetic response, growth of ideas and knowledge,

and fuller realization of the best expression of inner ideals. The emotional and ideational, conscious and unconscious aspects of the experience are all interfused and equally important. Thus there is developed a greater consciousness of the nature of the economic need and some ways out and also an increased desire to activity in this field. Of course in referring to ways out we do not mean that there will be an immediate realization of the solution to all our economic difficulties, but there will be a realization of personal action leading to the discovery of such a solution.

Vicarious Experience.

Most of our life today is not actual physical experience. Through the use of books, lectures, discussions, pictures, we undergo a vast number of experiences which are not in actual physical contact with the situation itself. We noticed the nature of this type of experience in Chapter seven.

The values of this vicarious experience is that a great many irrelevant factors are eliminated. A person is able to see the situations in their fundamentals stripped of superficialities which only distract attention on the matters that are of real importance. Of course here is where the difficulty lies. Since this experience is dependent

on what others have said or placed into the external situation or what the individual believes, it may often be produced by a situation which is not true to fact. The fundamentals may not be emphasized or their presentation may be distorted. There must therefore be adequate experience in direct physical contact with the situation itself as well as the more rapid and clarifying experience engaged in in a vicarious manner. The rest of the factors to be considered will be largely of this other vicarious aspect of experience. And in most people's lives today these factors play a more important part in the development of an economic consciousness since most of the experiences in modern life today are vicarious.

It is important to take up a discussion of the experiences encountered in the life in three of the institutions which were discussed in Chapter four. Let us briefly glance at the nature of these experiences in their specific relation to the growth of an economic consciousness.

The Family.

As we have seen the family usually is the institution which tends to preserve the status quo. And of course in so far as the status quo consists of liberal movements and individuals to this extent the family will be contributory

to the development of an economic consciousness. There are thus many cases where the parent's broad outlook on life is of great influence on the young person. And sometimes where the parents are quite conservative a reaction is produced on the part of the young person.

The Church.

As we have seen the Church is silent to a certain extent on economic issues partly because it has not as yet fully realized the tremendous implications of the Christian Gospel in this realm, and because the main supporters of the Church are interested in keeping the Church from taking a stand for fundamental change. And yet in a great many cases the very teachings of the Church, the so called "individual gospel," has in a great measure led to the increased realization of the "social gospel." In the effort to apply the Christian teachings to the economic order certain fundamental difficulties are met with. Certain realizations are made and the religious motivation which originally was directed into solely personal relationships of life is now widened to include the economic aspects of human living. Naturally the influence of other factors accompanies this process and it is difficult to know just exactly how much influence the teachings of the Church and the Bible have as compared to

other factors.

On the other hand the Church because of its narrow position which in many communities it does hold has produced a reaction in many young people thus leading into an interest in the economic issues and to positions which are often contrary to those taken by the Church.

And yet the Church is one of the foremost agencies in the growth of this economic consciousness. Within the church life are experienced many of these other factors we are taking up in this chapter. In the pulpit, in the young people's groups, in its statements and actions regarding the economic situation, in its whole program for youth through literature, summer conferences, and through the persons who are in positions of leadership within the institution itself, youth is being led into an increasing consciousness of the economic problem of the day. And in its total program it provides the economic consciousness in a proper relationship to the wider religious way of life.

The School.

The school as an institution is a center for the operation of all these other factors which are operating on the lives of young people. In itself it does exert some pressure in the direction of a greater social consciousness.

But this influence is not as great as one should expect. Several studies have been made in an effort to test the degree to which courses in college have influenced attitudes regarding the social and economic situations. Donald Young[1] found that in regard to race prejudice students' attitudes and opinions have been formed over a period of years beginning in their childhood which leave a much more lasting impression than formal lectures or assignments. In a study made by Edward S. Jones[2] there was found to be little difference in the number of reactionaries in the senior and freshman classes. Seniors were found to be more conservative on economic questions and more liberal on religious questions than the freshmen. Percival M. Symonds[3] finds that as college students go on they get more informed but not more liberal. School produces little change in the attitude and interest. In a study on the effects on attitude of a college course in Economics 94 controversial questions were given before and after the couse. On each item a minority group existed. The average change of opinion was on 18 questions. There was a very slight change to the more liberal view. There was almost no change in the minority groups. Very little relationship appeared between attitude scores of subjects and their standing in scholarship and between

tests on intelligence and course content.

Aside from these inadequate studies made in this field we have other information to show that there is not a great deal of influence produced in change of attitude in the average college course on economics. What change of attitude does occur probably comes about in an indirect way, through the personality of the teacher, a greater interest in the economic issues involved, a greater contact with others who have attitudes of interest and realization of difficulties involved.

Other courses besides those in economics are influential in developing a social consciousness. But here again a great deal depends on other factors involved. School life is valuable to the economic consciousness not primarily because of the courses but because of other experiences encountered in relation to school life.

Reading.

Through reading material a great deal of influence is brought about depending on the type of young person. Naturally the one that has no inclination toward reading will profit little by it, mainly because he seldom engages in it. But in other cases the effect is quite pronounced. This influence of written material is dependent on the matters

which were discussed concerning attitude change but here the learning experience is entirely vicarious.

Books are able to treat one aspect of the economic situation with a considerable degree of thoroughness. They are able to bring about considerable change in attitude through the logical presentation of ideas and facts which are usually read by the reader in a more or less rational attitude.

Magazines bring out current ideas while the events of the day are still issues. The number of magazines on the economic situation is large, there being all kinds of periodicals dealing in one way or another with the issues of the day. The Nation and the New Republic are two of the most widely read and recognized. There are others which attempt to give a presentation of facts without a great deal of discussion of possible solutions. Current History and others of that type are effective in this way. There are further a great many other periodicals which take a left wing position, Fight, New Masses, are perhaps the most widely sold. There is being put out today several monthly periodical booklets, written on cheap paper and sold, inexpensively, as for example, Current Thought. The Religious Periodicals are perhaps the most integrated. The economic issue is always in these periodicals presented in its

relationship to the other aspects of human living. The Christian Century is one of the most widely used and known about. Among the specifically youth periodicals the Epworth Herald and the Pilgrim Highroad may be regarded as representatives of a high quality.

Pamphlets are of immense value primarily because they are inexpensive, and take less time to read through. The convenient use of these has greatly aided people in their thinking and interest in economic issues.

Personal Friends.

The influence of others on one's attitudes can be readily seen to be of great significance. The unconscious influencing of behaviour patterns, of modes of thinking, of attitudes, of ideals and of values in daily contact and experience with friends is a powerful factor involved in the majority of cases. The drive for social approval leads one into channels of acting and thinking and feeling which bring about the least resistance by one's fellows, which will bring the greatest amount of social approval, (a process which is entirely unconscious). At the adolescent state this is a very important factor.

A person thus is shaped in his development of an economic consciousness along the lines of the thinking of

the group in which he moves. Naturally there is a conflict here as the different groups may have such entirely different codes of behaviour. There may thus often develop a particular code for each group resulting in several different ways of action. It is an integration of these with which religion is concerned. The development of a social consciousness will be most evident if the group to which the individual feels he owes his highest loyalty--the group which seems to bring about the most values--is the one in which this economic consciousness is valued.

There is also a definite process of creative experience encountered with one's friends. The conflict of attitudes and opinions, of ideals and values leads to a conscious process of evaluation and adoption which we analyzed before. The informal discussions and conversations with friends, the experience together of injustices, a sharing of ideas and ideals, all lead to a definitely creative process in which the search for higher values may be accepted. This contact with personal friends is extremely important because it is so continuous. Many of these other experiences which we are discussing are transient.

As we noticed in dealing with change in attitude, the more respect and admiration there is for a friend the

more effect the influence of that friend will have on the person's attitude. Adult friends partly because of this may have a greater influence than friends in the group. These adult friends may be in the Church or outside, showing the need for wide awake laymen as well as pastors in the church today.

Well-Known Leaders.

Leaders who are well known either in the community or the nation have a great influence if they enter into the experience of the young person in any way. One reason for this is that they are looked upon as a superior by the person. A second is that since one's friends regard this person highly to adopt attitudes and ideas similar to his is to achieve a greater degree of social approval.

There is involved here however a much more important fact. The leader is able to develop within the individual an experience which leads to the adoption by the individual of ideas and ideals with consequent change in the accepted scale of values. It is this experience produced by the thinking and the personality of the leader which causes the development of an economic consciousness. A large part of the relationship between the leader and the individual is undefinable but something of the nature of this process can be seen.

Lectures.

The same psychological forces are evident in the influence of lectures as we have just been discussing in regard to written material and well-known leaders. There may however be a group feeling which provides a greater influence than in the direct personal situation. Since lectures, talks, speeches, sermons are all utilized in the presentation of attitudes and ideas on the matter of economic reconstruction they do play an important part in the development of an economic consciousness.

Discussion Groups.

We do not need to enter into a deep consideration of the nature and effect of discussion groups. We should realize again that here we have many other factors involved. It is an endeavour to bring about solutions to a felt difficulty or at least to increase the scope of the thinking of a group through the pooling of resources and group process of thinking. The treatment of economic issues is so complex that in practice discussions must be well led to bring into discussion the basic issues involved. There is perhaps more gained from a discussion group than might appear on the surface however because although the group as a whole may not begin to reach any solution the individuals of the group have

been led to do thinking and thus gain a great deal.

Dramatizations, Movies.

The drama is one of the most powerful effects on the attitude because it produces a rather complete vicarious experience. Whether through plays on the stage or screen the drama is able to pick up the individual, sweep him into the psition of the people in the play, and in this vicarious way give him the same experiences which might actually be accomplished otherwise in actual life. There are several dramas which accomplish this that have appeared in recent years. These dramas give the person to a varying degree a concept of the nature of the difficulty involved as well as the emotional response needed to give motivating power to action. Some plays give merely a graphic picture of the experiences of suffering which are undergone by the underprivileged. An example of this is a one-act play which has been quite easily put on by church groups, "The Man on the Curb." Such a play requires for greatest effect an accompanying talk or preferably a discussion on the nature of the econmis difficulty. Other one-act plays suitable for production which lead toward an experience developing an economic consciousness are "Bread," "Our Lean Years," "Milk," "The Whistle Blows." There have not been produced as many plays in the

field of economic issues as have been produced in the related field of International Conflict.

Moving pictures are perhaps more powerful than plays. There is a higher type of production due to the great financial resources available and because of the fact that through the use of the camera better effects may be produced. But since as we have seen the motion picture industry depends on popular support and it is in the hands of those who are entrenched in the present economic system we can rarely expect any pictures bringing out the consequences and nature of our economic difficulties. However the picture "Our Daily Bread" was considered to be an excellent presentation of the nature and values of cooperatives. Other commercial pictures are to be found which depict scenes which can be utilized in discussions later on as a basis of consideration of the causes involved.

Worship.

During moments of quiet meditation or through organized or informal periods of worship there is experienced a definitely creative religious experience. Without endeavouring to give an analysis of the worship experience there is a clarification of the ideal, a renewal of past vivid experiences through imagery created perhaps by external or inter-

nal suggestion, a strengthening of the motivating powers of the ideal, and a greater sense of devotion to the Supreme Value. There is thus accomplished a definite experience leading to a strengthening and perhaps an enlarging of the ideal and the devotion of the individual in this way.

These moments of worship probably occur a great deal more than we are accustomed to think. There are elements of this religious experience in perhaps all experiences but certain occasions emphasis on the religious character to produce a worshipful experience. An economic consciousness in its most expressive sense cannot be adequately developed without experiences of this kind. In fact for a person to fully and intensely live through life with an expanding social consciousness carried out into active living this religious experience, this religious devotion to value is a necessity. All the great religious social pioneers of history have been mystics. Without this experience and relationship to the Eternal Value men may lose sight of the Highest, they 'burn out' and end up in lives of complete reaction; they may turn entirely away from the religious life and become unbalanced and unreasonable in their aproach or else degenerate into "tired radicals."

Among the many ways in which this worship experience

is aided. The use of poetry is one of the most important. There is today a vast amount of poetry bringing out the social message of the day especially in relation to the economic system. Poets have been writing for some time on behalf of the victims of the economic system bringing the world to a realization of the plight of a forgotten large part of our population. Among these the names of Edwin Markham and Carl Sandburg stand out. The power of "The Man With the Hoe" now long since operating is beyond measurement and the great fund of poetry is certainly something which is of vital influence today.

Songs and hymns are also an element in this worship experience. Such hymns as "Where Cross the Crowded Ways of Life" have long been bringing their message. Other songs have more recently been used in the churches. "Men of the Soil," "These Things Shall Be," "God Save America," are merely examples. There are a large number of hymns which if infused with an adequate meaning become of real value for devotion to the Cause of economic reconstruction. "The Internationale" is a song which has brought an increased experience of devotion to the economic cause on the part of many non-church liberal groups.

- Organized formal worship services have to be developed

and recreated with renewed meaning in the use of the symbols in order to be effective in aiding the growth of an economic consciousness. The communion service has proved effective when reinterpreted and shot through with meaning in the economic realm.

One of the most powerful experiences of the worship experience in this realm is in the fellowship of small groups. An experience like this in close understanding of the highest aspirations of the group, a sharing of the difficulties and ideals and sorrows and joys together. This group life in the highest spiritual realms with all the powerful incentives of group support and approval all combined with the consecrated devotion to the Highest Value is probably the greatest incentive from the religious standpoint which is experienced.

Conferences.

The conference is recognized as the most potent of all single experiences in the development of an economic consciousness primarily because it utilizes all these other factors we have been talking about and unites them to bring about a total combined effect.[4] The group element is very strong, the contact with leaders is usually the most vital, the spirit of companionship and of unity towards

a common goal, the experiences in discussion groups, lectures, dramatic presentations and worship periods, the whole integration of the conference about some central religious ideal all bring into the experience of the young person a very definite moulding influence. Conversions--if we use the word in a revised sense--are greatly facilitated at a time like this. The conference always brings new ideas, thoughts, and attitudes into a person's experience. Ultimately it is at conferences that an intense creative experience is undergone.

The conference is therefore in its total combined effect an experience which is productive of the highest type of religious change. The criticism has often been made of such conferences that there is a large element of propaganda in the total program. It is true that sometimes certain attitudes are emphasized to the exclusion of any others (something which cannot be avoided in any way completely) attempts should be made to present as widely differing attitudes as possible within limits of efficiency.

Organization Activity.

People express their lives through institutions and in turn are moulded and shaped by these institutions. Experiences undergone in the activity of organizational life

lead one into modes of thinking and attitudes through the existence of other incentives brought about in this way. The various drives and ideals operate on the individual leading him to expressional activities which may further develop the economic consciousness. The preparation of a talk, for instance, a part of the activity within the organization, will stimulate thinking. Planning a worship service, a dramatic presentation, a meeting, or a conference all lead one into experiences which cause change of attitude toward the economic issues of the day due to the creative experience thus encountered.

Where the loyalty and interest to an organization most concerned with economic issues is supreme the influence will be greater since in this way there is a scale of values developed which regards the economic consciousness near the Supreme Value.

Summary. Many experiences lead to the development of an economic consciousness in the religious life of young people. The personal direct experience and contact with the consequences of our economic system is important especially in the life of the lower classes. Vicarious experience is more influential in the religious life of young people in

general however since most of life today is of this type. Only some of the most important of the many influences in this realm were mentioned. Many of these overlap, many are partly unconscious, but they all to a certain extent have a religious element. It is the conscious creative process of expansion of devotion and value in the experiences which leads to the development of an economic consciousness in the religious life.

These specific experiences taken up in this chapter are some of the most important factors which enter into the development of an economic consciousness in the religious life of young people. We have not by any means covered the field of experiences which are playing upon the lives of young people today. We have brought out enough of the important ones to gain an insight into the nature and scope and method of development of these experiences regarding the economic consciousness.

In concluding Part I of this paper we may say that we have developed this study from the basic psychological factors in the individual through to the consideration of the highest religious aims and ideals which are involved in the economic consciousness. The study of the psychological aspect of this growth is of immense value not only

for the particular field under observation at present but because of the application to other fields, and in fact to the whole realm of religious education. A consideration of these experiences as found in actual practice however is needed to keep one from dealing entirely in the realm of theory. Part II, the experimental study, thus finds an apropriate place.

PART TWO

***

EXPERIMENTAL STUDY

CHAPTER X

THE NATURE OF THE STUDY

The need for research in the field of Religious Education is greater today than ever before. The amount of information which is available in this field is rapidly increasing but there are many subjects in which practically little research has been made. Programs are set up on a basis of what in a rather general way has been found to be more or less workable. There have been few definite measurements of the results achieved by different methods of procedure. In this respect the field of Religious Education is far behind secular Education. As a matter of fact leaders in Education are rapidly realizing the importance of the allied field of character education and are making tremendous strides toward scientific method in this heretofore unmeasurable realm. In this respect secular education is making valuable contributions to Religious Education.

One field which needs a great deal of attention and which in a way is the central feature of the whole problem is the development of a religious attitude. As we have clearly realized in Part I, we are dealing with one aspect of this religious attitude when we take up the development

of a Social consciousness or specifically in this study, the development of an economic consciousness.

The problem before us in this study then is: What factors in the religious life of young people are most influential in the development of an economic consciousness? To obtain more information which will throw greater light on the solution of this problem is the attempt of this experimental study.

Obstacles Involved.

We must realize again however that this problem involves many difficulties. In the first place there is a lack of sufficient tools to measure such things as attitudes and still more serious is the lack regarding the study of the religious attitude. Of recent years there have been produced many instruments designed for the study of attitudes. E. J. Chave and L. L. Thurstone have created a very interesting set of tests on the Measurement of Social Attitudes. At the University of Chicago a very intensive study of the subject is being conducted. Various questionnaires to get the opinion of people regarding social issues have been developed.

A second difficulty is the fact that to obtain an adequate measurement of the factors which enter into the development it is necessary not merely to be able to measure

the attitude itself but also to control conditions and thus measure the factors as well. In this way a study of the influences and the change in attitudes can be known. But the control and measurement of external conditions in dealing with such a complex field as the social consciousness is a very difficult thing. In dealing with younger children where conditions may be measured and controlled with less difficulty the task is not impossible but in the infinitely complex experience of young people it is almost impossible to clarify and separate the influences of different factors even if such factors can be discovered. Methods for doing such require elaborate and expensive techniques.

In the third place, there are limited financial resources. E. L. Thorndike through the use of Financial support from the Carnegie Foundation has been able to discover a great many factors regarding the development of attitudes. However in the field of an economic consciousness little financial support is possible since in a way such a study might work adversely towards the welfare of those with excess wealth.

Examples of Previous Research.

There are several pieces of experimental research which have been carried out in this field of social conscious

ness. We will give the results of two. In a study on "Does World Mindedness Depend upon Goodwill or Information?" Keeny[1] studying 377 college students found that out of 717 experiences, 21% came from school, 21% from reading, 13% from acquaintances, 13% from home, 7% from personal experiences, 5% from hearsay, 4% from speakers, 4% from drama and movies, 3% from business relations, 3% from Church and Sunday School experience. In so far as could be judged expriences were 72% preadolescent. George L. Collins[2] in a study "How Race Prejudice is Overcome" made a study of the experiences of white southerners. On a questionnaire of 38 items 50 replies were received. The questionnaire showed that those replying were quite largely free from race prejudice. Out of the 50 persons 34 listed Christian Association Summer conferences, 29 mentioned contacts with Christian Association Secretaries, 29 Negro students, 28 visiting speakers, 24 Christian Association discussion groups, 23 white friends, 22 Negro poetry, 22 Negro professional people, 20 injustice witnessed, 18 negro novels and also Bible study, 16 foreign students, 15 college faculty, 14 negro journals, 12 college courses and prayer, 11 travel other negroes, Christian Association meetings, 10 student volunteer meetings.

General Methods for Measuring Attitude Change.

Therefore in the face of these difficulties the most productive method is one which is able to study the effect of certain conditions on the development of an economic consciousness while all other influences are kept constant. There are various methods for accomplishing this but one of those most used is the use of two groups whose average nature and attitudes are the same at the beginning of the test. One of these groups is subjected to the influence to be tested while the other, the control group, is not subjected to this influence although all other influences are the same. There are of course variations of this but this method leads to an isolation and consequently a possibility of measurement of the influence of the factor under consideration. Naturally such a really scientifically controlled method requires the cooperation of a large number of people over an extended period of time.

Another method which is occasionally used is the study of biographies. In this way an analysis is made of the possible influences upon the life of a person whose heredity and entire life history is known. The influences with the possible results are analyzed and evaluated. Although this method has many uses it is not as productive of results

as the previous method suggested. A variation of this is an analysis of a person's experience through a thorough case study.

The last general type of method to be suggested and the one adopted in this study is the Questionnaire method. Questionnaires may be sent out to as many people as possible asking their own personal findings. Although people may be asked just what they feel is important in general it is more valuable to ask for an evaluation of the influences in their own experiences and their relative importance. This naturally involves the process of introspection--a process which is looked upon as full of dangers for any objective scientific study. And this criticism is a valid one. A person cannot objectively evaluate the experiences he has undergone. So much of life influences are unconscious and thus are not fully realized. Further it is such a subjective field that it is difficult for a person to evaluate his experiences in an objective manner which is necessary for adequate testing. Another difficulty is that there will be an unfair sampling of the population since only certain portions will be reached, and then perhaps only certain types will reply which may cause a test solely on certain selective influences. Again the use of the questionnaire is able only

to measure the opinions of the subjects which as we have seen is not a real indication of the inner attitude. What a person thinks he feels or should feel is not necessarily the same as the way he really does feel.

In spite of these almost devastating criticisms the questionnaire as a tool has many values and does produce results of a certain nature.[3] It does not require any large financial resources compared to the control method, although for a really effective study a complete questionnaire with a large number and high percentage of replies is necessary. It does not need to take an extended period of time. People are able better to analyze their experiences in a subjective way than any present methods of determining the nature of the experience in an objective manner. Further the questionnaire does not need to be wholly a matter of opinion. It is to a certain degree a test, and measurement of what the person is and can do rather than entirely what the person chooses to do. The greater the degree of the test element, the more accurate will be the questionnaire. We naturally cannot entirely separate the underlying bases involved in the use of the questionnaire and the other two general types of methods looked upon. The distinction is evident however.

The Specific Method Used.

The method therefore used to discover the factors involved in the development of an economic consciousness was as follows: A questionnaire was given to individuals or to groups who were considered by an acceptable authority to be actively conscious to an adequate extent of the economic problem. This questionnaire attempted to find out from each individual as much of his attitude as possible, some of the factors about him or his past experience which may have been relevant to the situation, and also his own analysis of the factors which were influential in his own attitude development.

The Questionnaire.

The questionnaire can best be understood by a study of it itself. It was prepared by drawing upon several questionnaires as well as enormous adaptation for the particular use. Questionnaires used as resource material were: The Questionnaire of the National Council of Methodist Youth, A Social Attitude Questionnaire by Manuel Harper, a Social and Economic Questionnaire by the International Council of Religious Education, and a Questionnaire on Social Objectives by Henry Pratt Fairchild.

Part I is an effort to find out certain general fac-

tors in the experience of the individual. There was an attempt to determine here something of the overt behaviour of the individual as a check up against the individual's opinion. This was found to be an unsuccessful attempt. Belonging to an organization with liberal tendencies is no indication in itself whether the individual belongs to the organization because he is interested or got interested because he belonged to the organization. Undoubtedly the causal relationship works both ways. And here too great inconsistencies were in evidence. A number of individuals said they were in favor of Socialism and yet were in sympathy with Merriam for Governor at the State elections. The attempt to have the individuals evaluate their own conduct in regard to behaviour indicating the degree of interest on a three point scale item 9 was found to be of little value.

In Part II the test to determine the attitude was in main drawn upon the tests already mentioned although considerably modified. It was an attempt to first find out what attitude most of the subjects had, second in this way check up to a certain degree on the judgment of the authority recommending the persons for the study, and third, give the subject a clear idea of the attitude referred to in the last section. This section provided a rather definite

meaning to the phrase "attitude and interests toward economic issues" in Part III. So thus regardless whether the Part II tested what it was supposed to test it had value in relation to the Part III.

The statements in Part II were checked and improved upon by several subjects as to their clarity and definiteness. Besides this the statements were checked and revised by two specialists, one a professor economics at the University of California. Precautions were attempted in this way to eliminate ambiguous statements, something not entirely successful.

In Part III a list of possible influences in the subject's experience were given with a given point scale. This list was first prepared and then revised and added to on consultation and personal interview with at least 12 to 15 different students: There were many points which should have been included but which were omitted partly because of lack of space.

The questionnaire as actually used follows:

RESEARCH CHART CONCERNING YOU

Part I. WHAT YOU ARE.

Fill in the Blanks

1. Age_____ Sex (M)__(F)__ Church Affiliation_____
(Methodist, etc.)

2. Amount of schooling completed to date:
(Check last year completed) High School 1 year__2__3__4__
College 1 " __2__3__4__
Post Graduate _____

3. Present Occupation Student__Where_____
Employed Full time__Kind of Job_____
Looking for a full time job____

4. Intended Vocation_____

5. To what groups to you belong: Young People's Church Group_____
Y.M. or Y.W.__F.O.R.__L.I.D.__Dramatic Club____Music
Club____Fraternity or sorority____Honorary Organizations___
_____Others_____

NOW go back and draw a circle around those groups in which you are quite active and interested.

6. Which economic system to you feel is needed today in the United States: Capitalism__Fascism__Socialism__Communism___
Other system_____

7. With which candidate were you in sympathy at the last State elections: Merriam__Haight__Sinclair__Dempster__
Darcy_____

8. What magazines dealing in part with economic problems to you subscribe to or read regularly_____
_____

9. In which of the following activities are you engaged (Check how much)
Give talks related to economic problems: rarely__Occasionally__
Often__. Hear Lectures on economic problems: rarely__
Occasionally__Often. Discuss economic issues with friends:
rarely__Occasionally__Often____.

10. What conferences have you attended (Include number of each) Epworth Leage Institutes____Y.M. or Y.W. Asilomar Conference_____Other conferences_____

11. Any further activities which you are engaged in, expressing you interest in our economic problem:

Part II. How You Feel.

START HERE with these instructions:

IF you AGREE with a statement more than you disagree draw a circle around the + sign.
IF you DISAGREE with a statement more than you agree with it draw a circle around the - sign.
IF you have no opinion with respect to a statement draw a circle around the ? sign.

DON'T take a lot of time for these statements. This isn't an exam.

GO AHEAD:

1. + - ? On the whole we have had too much government interference in private business.

2. + - ? Until the economic problem is solved there will be little real progress in civilization.

3. + - ? Although some persons take advantage of our industrial system to gain unworthy ends, at bottom our industry is organized on a fundamentally Christian basis.

4. + - ? Capitalism, because of its vital weaknesses, is destined sooner or later to be replaced by a much more socialized form of economic system.

5. + - ? In most of the strikes in our country the greater amount of right has been on the side of the strikers.

6. + - ? About 7% of our population owns 90% of the wealth in this country.

7. + - ? There should be established public ownership and control of all the means of transportation and communication, i.e. railroads, telephones, telegraph, etc.

8. + - ? There should be established public ownership and control of all our natural resources, i.e. coal, oil, minerals, forests.

9. + - ? There should be established public ownership and control of all the means of production and distribution (including all industry and agriculture).

10. + - ? Producers and consumers cooperatives are of great value today in accomplishing economic reconstruction.

11. + - ? The measure of right and wrong in human action is in direct proportion to the measure in which the action enriches or impoverishes human experience.

12. + - ? Under a completely cooperative economic system no incentives can be developed as powerful as the present incentive of self interest.

13. + - ? Any basic economic change will require violence against those in power.

14. + - ? A cooperative economic system can be substituted for our present system by non-violent democratic means.

15. + - ? There is a great likelihood that a Fascist regime will be brought about in the United States.

16. + - ? It is unjust for a normally healthy individual to receive an income more than the amount of contribution he makes to the common good.

17. + - ? Because the intrenched evils of our present system and the reactionary forces are so widespread and immense, it is futile for an individual (like yourself) to be very actively concerned in any attempt to remedy the situation.

18. + - ? Forgetting other considerations necessary, our natural and industrial resources are capable of providing every person in the United States with an income several times that of the average person today.

PART III. How You Got This Way.

You have just expressed some of your attitudes and interests regarding the economic problem in the checking you have made. FOLLOWING is a list of the factors which may or may not have been active in your

life in developing within you the attitudes and the interests which you have concerning our economic problem.

FIRST please read the entire list over thoughtfully.

THEN go back and place a check in the appropriate square beside each factor indicating in this way how much you feel that factor influenced you to your present attitude.

	Very Strong	Strong	Medium	Little	No Effect
1. INFLUENCE of well-known leaders.... Name most important_____					
2. Influence of your pastor and church leaders.....					
3. Influence of adult friends besides those above.....					
4. Influence of your personal friends.....					
5. Influence of your parents.....					
6. Influence of conferences which you have attended..... Name most important_____ _____					
7. Influence of Books you have read..... Name most important_____ _____					
8. Magazines.....					
9. Pamphlets..... Name outstand ones_____					
10. Influence of teachings of the Bible.....					
11. Experience in giving talks.....					
12. Experience in writing about subject.....					
13. Experience with scenes of poverty and misery.....					

	Very Strong	Strong	Medium	Little	No Effect
14. Experience in Strikes or demonstrations.....					
15. Active participation in some organization..... Which one_____					
16. Influence of courses in school or college..... Economics__Philosophy__ History__Or_____					
17. Influence of contact with the church and Sunday School...					
18. Influence of Professors or teachers.....					
19. Influence of participation in discussion groups..... Where_____					
20. Influence of lectures.....					
21. Influence of your present financial status.....					
22. Difficulty experienced in getting a job.....					
23. The fact that participation in economic reform offered a definite activity into which you could throw your energies.....					
24. Influence of the social group in which you move.....					
25. Personal experience in business or factory life.....					
26. Influence of political campaigns.....					
27. Resentment against vigilante actions.....					
28. Resentment against Reactionary newspapers.....					
29. Influence of meditation and worship.....					

ADD ANY OTHERS.

Evaluation of Questionnaire.

One fault with the questionnaire was that it failed to test adequately the degree to which people were motivated by the economic problem. It is not merely enought to know that a person has certain attitudes; the intensity or degree of the interest and drive in carrying out the accepted ideals and opinions is also important. This intensity is one of the vital aspects of the attitude which is under consideration.

Another fault with the questionnaire was that it failed to include all the possible factors in the list. Furthermore there was no way of learning whether an experience had been in a person's life without any effect or whether it had never been undergone at all. For this reason a complete case study would be desirable. Another column should have been provided giving a place for a check if such a factor had ever been in the experience of the individual. There should also have been provided a place beside each factor where the degree of certainty for the checking could have been provided. There was a tendency in the present research for most people to check medium if they were not sure about the actual influence of the factor.

There should also have been provided a place for

the dating of each experience. Certain factors would probably play a greater effect at certain periods of a person's life than at other times. This would have been a difficult thing to do however on the part of the subject. However at least there should have been provided a question asking for a date or period when the person began to get really interested in the economic issues of the day. That this would have been during adolescence sometime is likely but there has been no checkup on it definitely.

Further it should be remembered that this test only shows what the individual thinks are the important and influential factors. Undoubtedly certain intense experiences although quite powerful certainly are given an undue place of primacy because they are remembered and consciously realized in their influence. Whereas the daily factors constantly moulding away through repetition produce their effects unconsciously thus tend to be minimized by the subject.

Last of all the test cannot show anything more than a mere aspect of the deep vital moulding forces of life. It tests only superficial things, as we have seen. Its results therefore are not to be looked upon with any sense

of great worth. It undoubtedly fails to measure in a real way those combined influences. As one person wrote, "Just plain thinking and common sense did the most in my experience."

And yet this test certainly will show many factors keeping in mind the faults we have pointed out. It will show comparative importance of certain factors in people's lifes. It will indicate at least what people feel is important in their own experience and that perhaps is of value itself. But introspection does have a great deal of value, its results being acceptable within limits of accuracy.

Concerning the other matters which should have been included it should be said that such items would have considerably complicated the text which might have lessened the degree of interest and the value of the test. The returns would probably have been low too.

Although we cannot expect from such a test anything of great accuracy there will undoubtedly result certain general tendencies.

The Execution of the Study.

The number of questionnaires prepared was 350. Attempts were made to find through denominational leaders

and others the most liberal minded religious young people in religious groups in Northern California. Personal contacts were made wherever possible. The total number returned was 171, a return of 50% at least since in many cases some of the questionnaires were not given out completely in some organizations.

A list of some of the groups which were contacted follows together with the number sent out and returned.

Group	Number Sent	Number Returned
College of Pacific	35	25
San Jose State, Y.M. and Y.W.	40	17
Univ. of Cal. Y.M.	50	19
Univ. of Calif. Y.W.	40	11
Epworth League (mailed)	60	30
Wesley Foundation	35	17
F.O.R.	25	19
Congregational	20	13
Presbyterian	4	2
Episcopal	25	11
Miscellaneous	16	7
	350	171

In an effort to avoid sending all questionnaires to students 60 questionnaires were sent out to young people in the Methodist Epworth League who were suggested by the Field Secretary. In this way working young people were contacted, there being 11 replies from those who were in business.

The letter illustrates the type of method and approach used in all contacts made. The letter was sent whenever impersonal contacts were to be made. Whenever possible the young person was given full explanation of the nature of the study, an approach which proved to be of immense value in obtaining full cooperation.

LETTER

1798 Scenic Ave.
Berkeley, Calif.

Dear Friend:

Have you ever wondered why people get interested in different organizations or movements, say, perhaps, in the red-hot issues of the day such as economic justice or government in business?

Although it's mighty involved, such a question is both interesting and important. Anything leading to its solution is of great practical value--as you can readily see.

Well -- this letter is to let you know that a study of this question is being made. THE PROBLEM: Why do young people get interested in the economic issues of the day?

You have been suggested as a valuable person to interview. Would you be willing to help out? Could you just tell about your own personal experience?

Here is all you need to do. Enclosed is a "research chart" -- arranged so that there will be as little writing for you to do as possible. Although it is very subjective it does point out certain general tendencies. I think you'll find it interesting and incidentally, you might learn some things about your own attitudes and their development which you didn't know.

Could you fill out this chart and mail it in the enclosed envelope as soon as possible? You don't need to sign your name. If you would like to know the results of the study I'd be glad to inform you if you write me.

If for some reason it is impossible for you to help out in this way, please mail the blank chart back right away with a comment as to your reason.

As your experience is of immense value to the study please feel free to add any comments you wish to make after you have filled out the chart.

Fill out the chart and drop the letter in a nearby postbox today.

In a common purpose,

Evan R. Keislar

Evaluation of Execution.

There are several reasons why the execution of the questionnaire technique would fail to bring highest results. First, people don't like questionnaires as a rule and the filling-out would probably be done hastily or without adequate thought. The questionnaire took anywhere from 15 to 25 minutes and this time is not easily obtained, thus cutting down on the return.

Then more groups should have been contacted. The Jewish group (The Hillel Foundation), The Catholic group, The Christian Denomination, The Baptists, were some religious groups which should have been contacted. The American

Student Union, (a recent amalgamation of the L.I.D. and N.S.L.) and classes on Economics at the University should have been also reached. In this way a wider scope could have been made on the young people of today and although many of these groups are in no way religious their contribution would have been valuable.

But to be really a careful study the questionnaire should have been given to not only those deemed liberal in their attitude but to a cross section of the young people in each group. In this way we can find out perhaps if only the liberals feel that certain influences were important. There is a possibility for example that conservatives would also check economics courses, for example.

Of course the reason why these various groups were not contacted is that the supply of questionnaires had been exhausted and no financial resources were available for further mimeographing. A study on such a large scale is however urgently needed.

However except for the low percentage of returns the questionnaires were distributed fairly well considering the resources available. There were however many who answered who did not have a liberal attitude at all. From such cases as these some idea can be gained of the results

of a broader study including people with conservative attitude.

The questionnaire was regarded in a proper light also by most of those who replied. The questionnaire proved to be quite interesting to them in general and for this reason undoubtedly was given greater thought and care than otherwise. There thus was a tendency for those to reply who were interested in the subject while those who were not interested may not have been so particular. But there also remains the possibility that many who had a real social consciousness because of their dislike of questionnaires and because they saw the inadequacy of the present attempt did not get very concerned in the project in general.

The Checking-Up Of Results.

In the checking-up of results an attempt was made to record all the results of the test. Through the use of additional volunteer help a large part of the work was done but sufficient aid could not be obtained to give the results as complete a treatment as they deserved. A better concept of this can be gained by a review of the results as given in the next chapter.

Summary: The problem for this experimental study was to determine the relative importance of various factors in the development of an economic consciousness in the religious life of young people. The method adopted was that of having individuals fill out a questionnaire prepared for that purpose indicating the relative importance in their experiences of certain factors. The young people were selected for the study on the judgment of an accepted authority on the basis of their religious consciousness of the economic problem. The merits and demerits of the questionnaire and the execution of the study were presented. Let us now turn to the results which were found.

CHAPTER XI

THE RESULTS

In checking up on the results of the questionnaire it was found that there were many faults in the selection of examinees. Basing judgements on the opinions expressed in the questionnaire it was found that many of those who filled out questionnaires were people who were not conscious of the basic economic problem and therefore were undesirable factors in the results. The correct procedure in such a case would have been to weed out as many and as accurately as possible such questionnaires in the light of the method adopted. Naturally if a more complete execution of the study had been undertaken, as was suggested in the last chapter, these questionnaires would be of value. Since it was impossible due to external factors to remove all such questionnaires they were allowed to remain in the total findings.

Owing to lack of stenographic help a complete analysis of the findings was impossible. The treatment given here is thus quite inadequate although sufficient for the present purpose. Let us first

look at the summary of the results and then turn to an evaluation of them in an effort to bring out any significant material.

In the first place it was found that with very few exceptions all the ages were between the limits of 18 and 25. There were received 69 questionnaires from those with Methodist affiliation (39 men and 30 women), 35 from Congregationalists (20 women and 15 men), 17 from Episcopalians (13 women and 4 men), 11 from Presbyterians (6 men and 5 women), Catholics 3, Jewish 1, Disciples 3, Friend 1, Christian Assembly 2. Greek Orthodox 1. Christian Science 2, and 27 with no church affiliation (14 men and 13 women). All together there were 84 men and 87 women. With the exception of about 20 all those replying were in school. Of these all were either in undergraduate or graduate work in college with one exception, a high school student.

In item I, 4, regarding vocation a wide variety of vocations was found. Item 9 was found to be unreliable as a guide to interest in the economic problem. It held only in a very general way. All the other items we will deal with in the following pages. Let us look first at the complete report.

THE TOTAL RESULTS

Total number recorded 171.
(All figures are given as a percentage of this total)

Part I.		%
5.	Church Group	65
	Y.M. or Y.W.	44
	F.O.R.	18
	L.I.D.	7
6.	Socialism	61
	Capitalism	19
	Communism	2
	None	10
7.	Sinclair	55
	Merriam	10
	Haight	14
	None	16
10.	Denomin. Conf.	57
	Y.M. Y.W. Asil.	33

Part II	-	?	+
1.	75	8	15
2.	20	10	70
3.	76	8	13
4.	9	7	83
5.	11	33	54
6.	9	15	74
7.	14	7	80
8.	10	7	83
9.	37	18	43
10.	9	18	71
11.	10	22	66
12.	60	17	22
13.	72	12	15
14.	12	13	75
15.	43	22	35
16.	13	12	75
17.	74	7	8
18.	4	15	80

Part III.
(Recorded from left to right as follows: Very strong, Strong, Medium, Little, No effect.)

1.	22	24	24	13	17
2.	20	18	22	18	22
3.	14	21	30	26	8
4.	20	26	25	20	8
5.	13	16	22	25	25
6.	26	22	15	14	24
7.	21	25	22	13	20
8.	9	25	33	18	18
9.	3	15	25	25	31
10.	19	23	24	20	16
11.	5	13	23	29	29
12.	4	13	21	33	27
13.	15	18	26	24	16
14.	5	12	11	18	51
15.	23	18	18	8	30
16.	18	26	16	12	27
17.	7	15	17	25	36
18.	15	24	24	25	12

19.	19	29	29	11	15
20.	11	25	32	19	13
21.	11	13	23	24	30
22.	6	6	15	18	56
23.	5	10	15	25	47
24.	8	19	25	26	20
25.	6	13	13	22	46
26.	10	11	20	28	31
27.	15	15	22	25	26
28.	16	23	25	17	17
29.	14	22	26	17	21

Further details respecting some of the items in Part III are here given:

Item 1, Well-Known Leaders. Kirby Page 20, Norman Thomas 8, Franklin D. Roosevelt 6, Allan Hunter 5, Muriel Lester 5, Stuart Chase 4, Khagawa 4, J. Stitt Wilson 3, Sherwood Eddy 3, Bruce Curry 3, Stanley Hones 2, Harold Lasky 1, John Bennett 1, Gregory Vlastos 1, Bishop Parsons 1, Howard Thurman 1, Upton Sinclair 1.

Item 7, Books. Books by Kirby Page 10, by Stuart Chase 3, Communist Manifesto 2, and Looking Backward, Road To Mars, Challenge of Russia, Moral Man and Immoral Society, America's Way Out, Socialism and our times, One Hundred Million Guinea Pigs, each 1.

Item 8, Magazines. Nation 17, Current History 11, Time 21, Christian Century 9, Fellowship 8, New Republic 7, Harpers 6, Pacific Weekly 8, Epworth Herald 6, Survey Graphic 4, World Events 3, New Masses 2, Pathfinder 2, Student Advocate 1,

Today 1, Social Frontier 1.

Item 19, Discussion Groups. Respecting the place where the discussions were held replies were as follows: Y. M. or Y. W. 14, College Group 15, Church Group 29, Conference 13.

Since there existed a large number who did not have an economic consciousness in the total findings of the group it would be valuable to glance at the record of a group which is considerably more suited for the purpose which we here have in mind. The Methodist denomination due to better selection through more personal attention consists of the best set of replies. Since these replies comprise 40 % of the total it will be valuable to see how they compare with the entire rating.

We shall also include the Congregational denomination which is slightly different in makeup. The two groups will be listed according to sex as well in an effort to find if some variation exists here.

RESULTS BY DENOMINATIONS

METHODIST

Part I.	Women (Total 30)	Men (Total 39)	Both (Total 69)
	(Percentage)	(%)	(%)
5. Church Group	100	95	97
Y. M. or Y.W.	27	50	40
F. O. R.	3	20	13
L. I. D.	3	17	11
6. Socialism	70	76	73
Capitalism	3	3	3
Communism	3	0	1
None	23	20	21
7. Sinclair	50	70	63
Merriam	10	8	9
Haight	17	13	15
None	23	10	16
10. E. L. Instit.	83	88	86
	Aver 4.1	Aver. 2.9	Aver 3.4
Y.M.&Y.W. Asil.	13	26	20
	Aver 2	Aver 1.2	Aver 1.5
Area Assembly	13	28	22

Part II.

	-	?	+	-	?	+	-	?	+
1.	77	0	23	73	8	20	75	4	21
2.	17	8	74	13	10	77	15	9	76
3.	70	10	20	88	0	13	80	6	16
4.	3	3	94	5	5	90	4	4	92
5.	8	37	55	10	40	50	9	40	52
6.	3	10	87	5	13	83	4	12	85
7.	3	13	84	15	8	78	10	10	80
8.	8	13	80	5	5	90	6	9	85
9.	17	23	60	44	18	39	33	20	48
10.	0	13	87	8	8	85	5	10	86
11.	8	20	73	13	13	78	11	16	76
12.	50	30	20	75	15	10	65	21	14
13.	73	13	13	80	13	8	77	13	10
14.	10	17	73	3	15	83	6	16	78
15.	50	23	27	41	23	36	45	23	32
16.	13	17	70	5	5	90	9	10	81
17.	87	13	0	90	3	8	89	8	4
18.	3	7	90	0	8	93	1	8	92

Methodist (continued)

	Women					Men					Both				
Part II. (Recorded from left to right as follows: Very strong, Strong, Medium, Little, No effect.)															
1.	27	27	13	17	17	26	31	20	15	8	26	29	17	16	13
2.	27	33	20	20	0	26	31	26	15	3	26	32	23	17	2
3.	7	23	43	17	7	10	18	23	41	8	9	20	31	32	8
4.	27	30	17	23	3	26	28	10	18	18	26	29	13	20	12
5.	10	10	17	43	17	10	15	20	26	28	10	13	19	34	23
6.	30	37	7	7	17	41	20	13	8	18	37	28	15	8	18
7.	23	7	27	23	20	26	31	23	5	15	25	21	25	13	17
8.	3	13	40	23	20	8	26	39	18	10	6	20	39	21	14
9.	7	10	30	17	37	3	18	31	23	26	5	15	31	20	29
10.	13	33	30	20	3	39	23	20	15	3	28	27	24	17	3
11.	7	10	20	30	33	3	20	34	31	13	5	16	28	31	21
12.	3	17	20	30	30	3	3	20	44	31	3	9	20	38	31
13.	17	23	27	27	7	15	18	31	23	13	16	21	29	25	10
14.	10	17	13	13	47	8	8	18	18	50	9	12	16	16	49
15.	27	33	13	3	20	26	18	21	10	26	26	24	17	7	23
16.	10	17	33	7	33	18	28	18	15	20	15	23	25	12	26
17.	3	23	23	40	13	8	18	20	41	13	6	20	22	41	13
18.	13	20	20	37	10	8	28	23	34	8	11	24	22	35	9
19.	20	37	13	17	13	15	34	36	10	5	17	35	28	13	8
20.	10	30	37	17	7	8	36	34	10	13	9	33	36	13	10
21.	13	13	17	23	37	15	10	21	18	34	14	12	20	20	35
22.	10	7	13	13	57	10	5	20	13	53	10	6	17	13	55
23.	7	13	20	20	40	5	13	18	28	36	6	13	19	24	38
24.	7	30	27	33	3	15	23	23	26	13	11	26	25	29	9
25.	0	23	13	20	43	8	15	23	18	36	5	19	19	19	39
26.	3	13	23	47	13	10	10	23	28	28	7	11	23	36	22
27.	7	20	27	23	23	13	15	23	26	23	10	17	25	25	23
28.	13	20	37	23	7	13	34	18	23	13	13	28	27	23	10
29.	3	40	37	20	0	23	31	18	18	10	13	35	27	19	6

CONGREGATIONAL

	Women (Total 20)	Men (Total 15)	Both (Total 35)
Part I.	(%)	(%)	(%)
5. Church Group	40	60	49
Y.M. or Y.W.	55	27	43
F.O.R.	20	40	39
L.I.D.	5	0	3
6. Socialism	55	60	57
Capitalism	40	20	31
Communism	5	7	6
None	0	13	6
7. Sinclair	40	53	46
Merriam	15	13	14
Haight	20	7	14
None	25	13	18
10. Pilgrim Conf.	50	20	37
Y.W.Y.M. Asil.	45	67	55

Part II.

	-	?	+	-	?	+	-	?	+
1.	70	5	25	87	0	13	78	3	19
2.	15	15	70	20	27	53	17	20	63
3.	85	0	15	67	13	20	77	6	17
4.	20	0	80	13	27	60	17	11	71
5.	15	35	50	13	40	47	14	37	49
6.	10	20	70	7	27	67	9	23	69
7.	5	0	95	27	7	67	14	3	83
8.	15	0	85	7	7	87	11	3	86
9.	50	10	40	33	33	33	42	20	38
10.	5	30	65	7	0	93	6	17	81
11.	10	20	70	0	27	74	6	23	72
12.	55	25	20	81	7	13	69	17	17
13.	80	5	15	73	13	13	77	9	14
14.	10	5	85	7	0	93	9	3	88
15.	40	20	40	20	27	53	31	23	46
16.	30	0	70	7	13	81	19	6	75
17.	85	15	10	87	7	7	81	11	9
18.	10	10	80	7	7	87	9	9	83

Part III. (Recorded as before.)

1.	10	20	30	15	25	13	20	30	7	20	11	29	25	11	23
2.	25	15	20	20	20	33	13	27	20	7	29	15	23	20	14
3.	20	20	25	30	5	7	27	27	27	13	13	24	26	29	9
4.	25	20	35	20	0	7	40	33	20	0	17	29	34	20	0
5.	15	20	25	20	20	7	40	13	27	13	11	29	20	24	17
6.	25	20	20	10	25	20	13	13	47	7	23	17	17	30	17
7.	20	25	25	10	20	13	33	13	27	13	17	29	19	17	17

Congregational (continued)

8.	20	20	15	30	15	0	20	27	27	27	11	20	22	29	20
9.	0	20	10	30	40	0	27	27	27	20	0	23	18	29	31
10.	20	15	25	20	20	7	7	40	40	7	14	11	32	29	14
11.	0	5	30	25	40	7	13	27	20	33	3	9	29	23	37
12.	0	15	10	30	45	0	20	27	27	27	0	17	17	29	37
13.	20	15	20	15	30	7	27	13	33	20	14	20	17	23	26
14.	0	15	10	25	50	0	7	0	27	67	0	11	6	26	58
15.	25	20	10	15	30	13	7	33	7	40	20	14	21	11	34
16.	5	35	10	20	30	27	27	20	7	20	15	31	14	14	26
17.	20	10	20	15	35	0	7	13	27	53	11	9	17	20	43
18.	10	15	30	25	20	20	20	33	13	13	14	17	31	19	17
19.	35	30	15	5	15	13	0	60	13	13	25	16	30	9	14
20.	10	25	30	15	20	13	0	33	33	20	11	15	31	23	20
21.	20	15	15	30	20	0	27	7	20	47	11	21	11	26	32
22.	10	5	10	15	60	0	0	13	13	74	6	3	11	14	66
23.	5	0	5	30	70	0	0	0	20	80	3	0	3	26	68
24.	5	25	20	25	25	7	7	47	13	20	6	17	32	19	23
25.	10	15	5	25	45	0	13	13	33	40	6	14	9	29	43
26.	15	10	15	20	40	7	27	13	13	40	11	18	14	17	40
27.	10	15	10	30	35	13	27	13	20	27	11	21	11	26	31
28.	10	25	25	20	20	7	33	20	13	27	9	29	23	17	23
29.	25	10	20	20	25	7	27	13	40	13	17	18	17	28	19

Since we have thus far failed to give adequate place to the factors in the lives of youngpeople in business let us look at the results which were obtained from the questionnaires of 11 Methodists who are in business of some kind and who have not attended college at all.

BUSINESS YOUNG PEOPLE

Part I.	Total 11 %		
5. Church Group	100	7. Merriam	0
Y.M. or Y.W.		Sinclair	27
F.O.R.		Haight	18
L.I.D.		None	55
6. Capitalism	9	10. E. L. Inst.	100
Socialism	72	Area Ass.	18
Communism		Y. Asil.	0
None	19		

Part II.

	-	?	+
1.	45	18	36
2.	9	9	82
3.	64	9	27
4.	0	9	91
5.	9	45	45
6.	9	18	72
7.	9	0	91
8.	0	18	81
9.	27	36	36
10.	9	27	64
11.	18	9	73
12.	54	18	27
13.	81	18	0
14.	0	18	81
15.	63	36	0
16.	9	18	72
17.	81	9	9
18.	0	9	91

Part III.

1.	18	27	9	18	27
2.	36	54	9	0	0
3.	9	18	45	18	9
4.	18	9	36	18	18
5.	0	0	36	36	27
6.	9	63	9	9	9
7.	18	9	18	9	45
8.	0	9	45	18	27
9.	0	9	18	9	63
10.	18	45	18	9	9
11.	18	27	9	18	27
12.	0	0	18	27	54
13.	0	27	27	27	18
14.	0	0	9	18	72
15.	36	27	9	0	27
16.	0	0	18	27	63
17.	0	18	9	54	18
18.	0	9	18	36	36
19.	0	63	27	9	0
20.	0	27	27	18	27
21.	18	9	45	0	27
22.	0	0	36	9	54
23.	18	18	9	9	45
24.	18	18	45	18	0
25.	9	18	27	18	27
26.	18	18	18	36	9
27.	9	27	27	18	27
28.	9	27	45	18	0
29.	18	45	27	0	9

<u>Evaluation of Results</u>.

With respect to Parts I & II in relation to Part III, we must be exceedingly careful about attempting to get correlations. The results are very subjective and are to be treated in this light. All the conclusions we can draw from this study are that certain general tendencies are evinced. We can not demonstrate any conclusions in a satisfactory manner.

Another thing to be noticed about the results is that there are no particularly outstanding factors which are definitely strong in most cases. There is a large degree of scattering evident. This is probably due to the fact that each individual is different in makeup, in heredity, in background, so that during the young adult stage each one is led into different experiences because of different interests and groups. There thus is no factor which seems to have affected all young people in this study.

It will be of greatest value to study the results directly since interpretations are liable to error. But we may point out some of the things which appear evident from the results.

In Part I only two thirds of the entire group belonged to a young people's church group, a fact which we should keep in mind in attempting to relate these results to a program of young people's work in the church. The Methodist denomination provides a practically 100 % membership for the study.

The comparatively large proportion of F.O.R. members would also tend to influence the results. We must keep in mind that this test is on selected individuals who in no way represent the church groups at all fairly.

The large number of those who did not check either a preferred economic system or a candidate for Governor, 10 and 15 %, may be partly accounted fo by indifference to the issues in general and to that extent being less valuable for the study.

One point which should be mentioned is that there was considerable inconsistency in many of the examinee's minds regarding economic issues. Several people were in favor of Socialism and yet voted for Merriam. Others in favor of Capitalism claimed agreement with item 9 in part II, the extreme socialistic proposal.

Notice the high percentage of Methodist Youth who have attended conferences, the average of those who have attended being 3.4 institutes and 1.5 Y Asilomar conferences. This might account for a certain unanimity of opinion brought about by a group morale. The percentage is extremely high in the Business Methodist group and lower in the Total Group and lower still in the Congregational Group. There is undoubtedly a causal relationship between attendance at these institutes and conferences and the social consciousness. Notice also how the rating in item 6 Part III is much higher for the Methodist group than the others. We should not however attempt to draw any correlations however.

There seems to be no particular difference between the sexes as shown by the Congregational and Methodist denominations. Although there are several place where a divergence seems to appear in one set no such difference appears in the other set. We may conclude that men and women undergo as a large group much the same type of experiences and have somewhat the same attitudes. This must not be made too general because we are dealing here with a limited number of cases. There may for instance be a tendency for women to be slightly more radical than men as item 9 part II in the Methodist group might indicate. There is further a slight tendency for men to be more influenced by courses in college as item 16 part III will show. We must base many conclusions on such results however.

In part II the entire group differed on every question. There existed on most of the questions a good majority however. On item 9 there was a fairly even division, many socialists being unwilling to take this attitude (as is Kirby Page). There was division on the point of the menace of Fascism, item 15, as well.

In the case of a thorough study there should be correlations made between the attitudes expres-

sed in Parts II & III. This could not be done here however.

Concerning part III we notice immediately the great influence attributed to persons. Items 1, 2, 3, 4, 5 are distinctly entirely a personal influence and probably are the most important factors of any in the list generally speaking. We noticed the probable reasons for this in the first part of this paper. The parental influence is decidedly less than the others however. One person mentioned that his parents were a reactionary force which led him into an interest in radical economic viewpoints.

The record of the non-affiliated students (not given in this paper) shows that these students have very little influence from both parents and pastors and church leaders, items 2 & 5. They furthermore have little influence from the Bible, Sunday School, and from worship (items 10, 17, & 29). In other ways this group is much the same except they are influenced much more by items 27 and 28, showing their interest is more one of reaction against Fascistic tendencies.

The conference as we might expect is consistently rated the highest of the entire list. We noticed the reasons for this in the first part of the paper. As we noticed too there may be a tend-

ency to rate the effects of the conference too high since it is a vivid but temporary experience. The daily habit-forming influences are unconscious in their effects, but nevertheless powerful. And yet the conference is all too often the ultimate moulding force of a person's life rather than his daily environment.

Books are rated quite strong in their influence, magazines less so,and pamphlets quite weak. Yet of course we must not forget the objection which was mentioned before that this may be due merely to greater use of one than the other. We have already noted the books and magazines which proved to be foremost in the minds of those who took the test.

The influence of the teachings of the Bible was rated very high by some and low by others. This is due partly to an inability to fully determine the actual effect played by such a subjective influence throughout all the aspects of one's life. Part of the high rating is due to an over-emphasized respect for the power of the Bible and part of the low rating is due to a lack of appreciation of the degree to which Biblical teachings created and stimulated modes of thinking and ideals which led into an economic consciousness.

Experience in writing or speaking about subject was rated on the whole quite low undoubtedly due to the fact that most of the group did not engage in such activities. Certainly those that do find it a source of motivation and creative development.

Experiences with poverty and misery were rated uniformly from one extreme to the other. This is undoubtedly due to the differing individualities of people as well as their environment.

Experiences in strikes or demonstrations was rated low primarily because most of the group had not had such experiences.

Active participation in some organization was regarded as a very influential factor by some while an equally large group felt it had no influence. Again this certainly is due to interests of an individual and whether they enjoy working in a group or would rather read books.

In items 16 & 18 a rather close correlation was found to exist which is quite natural. The inspiration from a course in economics largely comes from the way it is presented and from the personality of the teacher. There was a rather even division over these items.

Influence of contact with the Church Sun-

day School was rated fairly low because undoubtedly most of the contact with the Sunday School had been lost by the time the individuals became interested in economic issues. This perhaps was not a fair question to ask.

Opinion was again rather evenly divided on the matters of discussion groups and lectures. We have noticed the environment of the discussion groups which was felt to be most important. Certainly this intellectual thinking process is the most creative part of the process but there perhaps was not a full concept of what was meant.

Present financial status was rated rather low by most of the group. This shows that they had developed an economic consciousness from other motivations than the purely personal drive. And this perhaps is as it should be.

The group at large rated item 22, difficulty in getting a job, higher than did the Business Group. But it was rated low by all concerned. Undoubtedly this factor would be a larger one with adults.

Item 23, the influence of opportunity for self expression, was rated low by most of the group. Undoubtedly this is an unconscious factor which is not fully realized.

Item 24, the influence of the social group, probably was a little vague in its meaning to most of the examinees and further was something which could not be accurately conceived, It was rated low. Item 25, experience in business, was also rated low by most of the group, even by the Business Group.

Political campaigns were rated slightly higher in their influence. Many individuals in the test mentioned that that was the prime factor. And yet this item was relatively unimportant as far as most of the group was concerned.

Items 27 and 28 received a response from practically everyone although many rated them as no effect. Undoubtedly the person with less of the idealistic (in a religious sense) outlook is influenced more by these forces.

The last item on the influence of meditation and worship was as strong as the previous two items but it was supported by an entirely different group. The F.O.R. members were noted to have marked this item rather high.

Significant Findings.

Only general tendencies could be noted. Personalities were found to be very strong factors in the development of an economic consciousness. The conference was the greatest single factor (although in itself a combination of many).

Regarding the other factors one could say that a conclusion to be reached is that there are no factors which universally operate on all individuals. Individuals rather through a pursuit of their own interests develop through experiences met with in a rather unique way.

Further it is difficult to locate just exactly the inner factors which really are the most important factors in the religious development of individuals.

Conclusion.

We have only scratched the surface of this large field. Greater research and experimentation are needed today to bring to light new information. The inadequacy of a study like this has been evident at every step but it is through such attempts that the field will gradually be explored.

It is the purpose ultimately to uncover information which will be useful in building better educational procedures and programs. When techniques and

tools are created to aid in the practical working out of the spiritual movement now slowly arising, then will a new society be created.

NOTES

CHAPTER I.

1. This is Kirby Page's position.

2. Gregory Vlastos and the Wieman School take this position.

3. The suicide rate has been gradually increasing. World Almanac, 1936, p. 272.

4. Alfred N. Whitehead, "Introduction," Business Adrift, by W. B. Donham.

5. The statistical average number of children of college age students is 1.3 per family.

6. Fred K. Kelly, Committee Report on Socio-Economic Goals of Education, N.E.A. Proceedings, 1935.

7. National Education Association Tenth Yearbook, Department of Superintendence, Character Education, p. 21.

8. The term 'consciousness' naturally here implies an unconscious predisposition to act (through habit or subconscious thinking) as well as the conscious process.

9. Henry Wieman and Regina Westcot-Wieman, Normative Psychology of Religion, p. 524.

CHAPTER II.

1. Most psychologists agree that there exist at least two drives, the sex, hunger, and perhaps a third which we may call a comfort drive (based on pain-pleasure). Freud however wraps all of these into one, the drive for race preservation, which he calls the libido. The exact physiological basis need not here concern us.

2. The emotions are a part of the afferent aspect of consciousness. They are closely associated with the endocrine glands, autonomic nervous system, smooth muscles. We

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may study them however in the way they act without investigating their exact nature.

3. The function and nature of consciousness in this discussion is indeed a widely disputed question--one about which very little has been definitely brought to light. For the purposes of this paper, however, the place of the conscious life in actual human behaviour will be recognized; an attempt will be made to adopt the functional approach wherever possible.

4. K. Lashley, "Nervous Mechanisms in Learning," Foundations of Experimental Psychology, p. 562.

5. Bower, C. E., Character Through Creative Experience, p. 41.

CHAPTER III.

1. There are however many psychologists, such as Allport, who would deny the reality of the group as anything more than a collection of individuals. Regardless of this however a study of the group influences is valuable.

2. Bloch, Herbert A., The Concept of Our Changing Loyalties, p. 36.

CHAPTER IV.

1. National Education Association, Tenth Yearbook. Character Education.

2. Hartshorne and May, Knowledge of Right and Wrong, p. 28.

3. Hartshorne and May, Knowledge of Right and Wrong, p. 30.

4. Kelly, Scientific Method, p. 105.

5. Hartshorne and May, Knowledge of Right and Wrong.

6. Compare articles in School and Society.

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CHAPTER V.

1. There has been found experimentally to be only a small connection between knowledge and conduct. Hartshorne and May found a correlation of .50 between knowledge and conduct in children.

2. Henry Wieman and Regina Westcot-Wieman, Normative Psychology of Religion, Chapter XVI.

3. National Education Association, Department of Superintendence, Tenth Yearbook. Character Education, p. 69.

4. "What do American Students Want?" The Intercollegian, October, 1934.

CHAPTER VI.

1. Bain, "An Attitude on Attitude Research," American Journal of Sociology, Vol. 33, p. 950.

2. Thurstone, L. L., "Attitudes Can Be Measured," American Journal of Sociology, Vol. 33, p. 360.

3. Bain, op. cit., p. 954.

CHAPTER VII.

1. Thorndike has carried on extensive experiments at Columbia University in the field of attitudes, interests through the aid of support from Carnegie Foundation. These experiments and results have been presented in his "The Psychology of Wants, Desires and Attitudes."

2. Thorndike, E. L., Adult Interests, p. 18.

3. Ibid, p. 21.

4. Ibid, p. 30.

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5. Thorndike, E. L., Adult Interests, p. 29.

6. Punishment is very apt to involve other factors however. Psychopathic maladjustments may occur to a greater or less degree.

7. Thorndike, E. L., Adult Interests, p. 34.

8. Hartshorne, H., Character in Human Relations.

CHAPTER VIII.

1. Wieman, Normative Psychology of Religion, p. 29.

CHAPTER IX.

1. Young, Donald, "Some Effects of a Course in American Race Problems on the Race Prejudice of 450 Undergraduates at the University of Pennsylvania." Journal of Abnormal and Social Psychology, 1927-28, 22:235-42.

2. Jones, Edward S., "The Opinions of College Students." Journal of Applied Psychology, 10:427-36, 1926.

3. Symonds, Percival M., "A Social Attitude Questionnaire." Journal of Educational Psychology, 16:316-22. May '25.

4. C. S. Lamb in an article, "Appraising the Results of an Older Boys' Conference," found by giving tests before and after a conference that increase in score, after allowing for errors, was 4% showing a definite gain. Other less specific tests have shown greater results.

CHAPTER X.

1. Goodwin Watson, "Does World Mindedness depend upon goodwill or Information?" Religious Education, October 1926.

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2. Collins, George L., "How Race Prejudice is Overcome." World Tomorrow, 11:410-12, October 1928.

3. The Questionnaire finds its greatest use in fields where little research has been done. As other tests and measurements are developed and improved the questionnaire is supplanted. F. F. Smith, Criteria for Estimating the Validity of Questionnaire Data.

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